



# B'NAI B'RITH MAGAZINE

## THE NATIONAL JEWISH MONTHLY

Volume 45, No. 10

July, 1931

In This Issue

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### THE LEAGUE AND THE JEWISH STUDENT

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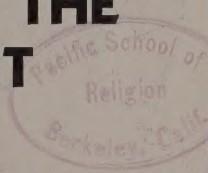
### AMERICAN JEWISH MYSTICS

By Louis Minsky

### RACIAL PURITY AND SURVIVAL

By Maurice Samuel

AND OTHER FEATURES



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# EMBARRASSING MOMENTS

When your Sweetie walks  
into the Barber Shop where you  
are having a Shampoo and a  
Mud Pack . . .

*be nonchalant*

## LIGHT A MURAD



# THE B'NAI B'RITH MAGAZINE

*The National Jewish Monthly*

VOLUME 45

JULY, 1931

NUMBER 10

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## EDITORIAL COMMENT

### We Object, Your Honor!

"WE are a Christian people," wrote Justice Sutherland, of the United States Supreme Court in the majority opinion in which the highest tribunal barred from American citizenship any alien who would not bear arms for his adopted land.

He was answering the argument that the government should respect the religious scruples of those who, in accord with Christian doctrine, conscientiously object to being soldiers.

"We are a Christian people, but also we are a nation with the duty to survive," he said, "a nation whose Constitution contemplates war as well as peace."

We are concerned here only with the statement that "we are a Christian people." True, this is only what is known in law as "obiter dictum," a thing said by the way, in passing; for it has nothing to do with the case in issue. Therefore, it may not be said that even by the dictum of the majority of the Supreme Court of the United States we are a Christian people.

But it should not go unchallenged, inasmuch as a popular fallacy has in this instance been given some-

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thing of the respectability of the Supreme Court. We are not a Christian people.

The first amendment to the Constitution, adopted simultaneously with the Constitution, made that plain. . . . "Congress shall make no law respecting an establishment of religion. . . ." We might be a Christian people only if the first amendment were repealed and some form of the Christian religion were established by the Constitution.

And even then would we be a Christian people? Would a commandment of the law make a Christian people of a nation of which some 5,000,000 are Jews, while many more millions refuse to be classified as belonging to any religion?

To say that "we are a Christian people" is to suggest that this is a nation of Christians, for Christians and by Christians. But even at the moment Justice Sutherland was handing down his opinion, the presence on the Supreme Court bench of Justice Louis Brandeis testified to the contrary.

To say that the American nation is a Christian people is to say that the Jews are not of this nation and that

non-believers are not of it. Certainly, Justice Sutherland had no intention even of suggesting that, but the popular notion that we are a Christian people has caused less enlightened persons to consider Jews a people apart. Therefore, it is to be regretted that the fallacious assertion has come now through a voice so responsible.

In the opinion of the minority, written by Chief Justice Hughes, no attempt is made to answer Justice Sutherland's declaration that "we are a Christian people." But Justice Hughes says: "The battle for religious liberty has been fought and won with respect to religious beliefs and practices . . . upon the very ground of supremacy of conscience within its proper field."

"Supremacy of conscience" contemplates respect for every man's conscience. That respect is denied whenever a majority, ignoring the minority, says, "We are a Christian nation."

\* \* \*

## Truly Christian Good Will

WE are happy to commend the International Missionary Council for good will that is truly Christian. In recent months there appeared evidence to suggest that there are those in the Council who believe that the way to show good will toward Jews is to try to make Christians out of them.

It was soon observed, however, that Jews do not esteem attempted conversion as an act of good will. Everywhere Jews protested. . . . "What manner of good will is it that says to us, 'Our religion is better than yours. You should try ours rather'. . . . Suppose we said to you, 'Our Judaism is better than your Christianity. Our faith is the only true faith and you must abandon the religion of your fathers and take ours instead!' . . . . Certainly and rightly you would feel offended. . . . It is neither Christian nor Jewish to disparage the faith of a neighbor. It is not good will."

Far more appealing to the good will of Jews is a recent letter of John R. Mott, chairman of this same International Missionary Council. In this letter Mr. Mott calls on Christian philanthropy to give its support to the Joint Distribution Committee for the relief of afflicted Jews in Eastern Europe.

This is Christianity glamorous in the eyes of the idealistic Jew. It is the friendly neighbor. It claims no superiority. It offers its hand to all men of good will to work with them. It is concerned with the afflicted neighbor not as a possible convert but as a brother who needs to be helped.

Such community of service offers the only basis for good will between religions. The Jew says to the Christian: "Let us work together toward our common end. Our common end is to establish here and now a more just and lovely world," and he embraces the Christian coming with outstretched hands to offer help for that purpose.

\* \* \*

## Michigan Takes Up a Cudgel

THE generally enlightened state of Michigan has taken up a club against aliens. Though immigrants are supposed to learn quickly to love the country of their adoption, in Michigan they are to be put under such surveillance as does not afflict criminals even. Certainly, this is no way to win the affections of men.

A criminal is finger-printed, photographed, serves his time and goes his way unmolested. In Michigan the alien is to be finger-printed, photographed and, thereafter, the authorities will dog all his ways during the five-year period when he is preparing for sovereignty as an American citizen.

Having been registered, he is given a card which he must have ready to display to any one who stops him. When he seeks employment he must show his card and if an employer takes into his shop an unregistered alien he subjects himself to imprisonment for ninety days.

So the legislature of Michigan arrogantly took to itself the enactment of a measure which the national Congress has avoided, despite the persuasions of the Department of Labor which has demanded the registration of aliens for a number of years past. Having failed to secure national authority to pursue aliens, the Department now attempts to obtain through the several states that which the Congress, in its wisdom, so far has withheld from it.

An imposing Detroit committee, of which a number of Jews, has taken the issue to the United States Court on the ground that the state of Michigan has arrogated to itself a function of the Federal government.

The proponents of the measure say, "Only the alien who has illegally entered need have any fear of this law. The righteous alien who can show his card upon demand will not be molested as he advances toward naturalization and Americanization."

But a man is not to be Americanized by a Russianization which watches his every step, which finger-prints and photographs him, which keeps its eye on him at his work, which sets him apart and spies on him as one who may be a potential enemy of the land. He is not likely to become quickly a devoted admirer of American institutions.

\* \* \*

## The Death of Two Jews

IN the same week last month died Mortimer Schiff, of New York, and Solomon Barnato Joel, of London who was called "the king of diamonds."

Mr. Schiff was born to great wealth but inherited from his father, Jacob Schiff, not only a large portion of his millions but also the knowledge of how to use money. In the Schiff philosophy the possession of money was a trust to be faithfully administered by the one to whose keeping much money came.

Mortimer Schiff took to himself a full portion of the idealism which had ennobled his father. His philanthropy was not merely a process of signing checks; it was the warmth of his heart.

He was one of the rich men, of whom there are not a few among Jews, who dedicated themselves almost altogether to public services, putting away the pursuit of more wealth. With such activities he kept his hand full. His philanthropic enterprises were not exclusively Jewish and if New York knew him as one of the largest contributors to the Jewish charities of that city, the nation knew him as the leader of the Boy Scout movement in America.

If in one year he offered gifts to the Hebrew Union College or the Y. M. H. A., or the Jewish Farm School in Pennsylvania, in another time he endowed the Episcopal Cathedral of St. John the Divine with a princely gift, a token of good will.

Solomon Joel's interests ran in other directions. At his death he was rated as the richest Jew in the world. He was not born rich but came to riches through association with his uncle Barney Barnato, whom he joined when Barnato still was a struggling diamond trader in Africa.

In a world that highly values big winners, Solomon Joel's fame was greater in England than Mortimer Schiff's in America; for Joel was a great sportsman. He owned a renowned racing stable; he had won a Derby. He was a favorite in all England.

Though he was a man of the world, though his domain was international, he remained faithful to the synagogue of his youth in London. To it he returned for his funeral.

\* \* \*

## When is a Jew Not a Jew?

**G**REAT was the pride of the Jewish press when Albert Michelson died recently. It seemed almost that the fact that he was born a Jew was more important than that he was among the greatest physicists.

The day of the funeral approached. . . . What rabbi would bury him? . . . . From what synagogue would Albert Michelson go to his grave?

Then the announcement. . . . Albert Michelson's funeral was conducted by the pastor of the Union Liberal Church.

Shall we still claim Albert Michelson as a Jew? At what point does a Jew cease to be one? Or does a Jew never cease to be one regardless of what other faith he may embrace?

If he has not lived as a Jew may he be called a Jew? But what does it mean to live as a Jew? Has he lived as a Jew if he has observed a way of life which Jews approve? Or must he have also lived as a member of the house of Israel?

The sum of all these questions is the old one: What is a Jew? We stand, like children, puzzled by our own identity. . . . Who are we? What are we?

\* \* \*

## The Memories of Israel

**W**E need not ourselves be mourners for the lost temple to look with sympathetic eyes on our old men who this month grieve for this temple and abstain from food and drink, as if the cause of their sorrow were a thing that happened only yesterday.

And even if we are not sad for a dead temple, we may not be unconscious of the historic and poetic implication of their devotions; for their grief on the Ninth of Ab has to do with that continuous thread of memory which has kept the Jew from getting lost in the mystic maze of his existence.

Blessed memories! When the Jew wanders far from his faith, when he forgets, like some child, suddenly he feels this thread tugging at his heart, reminding him. From a distance of thousands of years it pulls him, summoning his footsteps back. It may be the thread

that reaches back to Egypt or the thread that stretches to Sinai.

It seems to us that the prime duty of Jewish parents is to wind these memories about the hearts of their children that they may not be lost. This is the purpose of Jewish education. A father complains, "My children have no Jewish feeling. They are like wanderers straying from Judaism and I can't bring them back."

We say to him, "But what have you done to keep them from getting lost? Jewish feeling is not an inheritance of birth but must be cultivated by education."

We have no fear for the straying young Jew who has been privileged by his Jewish education. To wander from religion is the way of youth in the time when his mind goes searching: to return to religion is the way of his later and deeper life.

But the youth who has had no Jewish education has nothing to return to. He is lost.

\* \* \*

## A Priestly Defender of Jews

**H**ENRI GREGOIRE! He was a priest. Last month Jews of France and other European countries honored his memory.

In a dark time he was their friend. In the name of the Jew who was his lord he spoke for them.

He lived in the time of the French revolution and shared its liberal ideals. Somehow when freedom and justice rang in France, the Jews were not included in the new blessings. Somehow the rights of man which had been proclaimed were not an all-covering blanket, and the Jew was left in the cold.

Abbe Gregoire was distressed. This was not the Christian way to treat Jews, he pleaded. The Jew was kinsman of Jesus whose ideals were offended when the Jews were oppressed.

His writing and his preaching were for the Jews. When he became a member of the Etats-General and of the National Assembly of France he made his position a forum from which to address France in behalf of the Jews.

He, as the servant of God the Father, could not stand by and see the oppression of his brethren, the Jews, he said. He, as a Frenchman, dedicated to equality and fraternity, could not tolerate this discrimination against fellow countrymen. He pleaded for the relief of the Jews. The assembly addressed a letter to all France.

The rights of man were all-inclusive, it said. No men were to be excepted; the rights of man embraced also the Jews who must no longer be persecuted. So, by the persuasions of this priest, France was first among the European countries to accord equality to the Jews.

It was one hundred years last month since Abbe Gregoire's death and the occasion was solemnly observed in France not only by Jews but by all friends of Justice.

Most interesting in this time is the fact that Abbe Gregoire deemed it his Christian duty to be the friend of Jews; to revile them was an offense to Christianity; to persecute them in the name of Christianity was another betrayal of Jesus, he said.

# The League and the Jewish Student

By ISRAEL COHEN

**T**HE League of Nations was established for the purpose of preventing the outbreak of further wars, and so far it has been successful, except in two cases — the civil wars in South America and the Anti-Semitic war against the Jewish student in Europe. The former need not be considered here, especially as they seem to be characteristic of the countries in which they take place. But the war against the Jewish student is quite a different matter. Although not so spectacular or sensational in its manifestations, it is just as serious for those who are concerned, but it does not by any means receive the amount of public attention that it deserves.

Ever since the end of the Great War, which was said to have been fought for the triumph of liberalism and progress, the Jews in many parts of Central and Eastern Europe have been subjected to more relentless persecution than they experienced before, and no class or group among them has had to suffer more poignantly or incessantly than those who have devoted themselves to the pursuit of higher education. The Jewish youth who wished to enter the universities found all sorts of artificial barriers placed in their path, and even those who succeeded in penetrating were exposed to periodical attacks and assaults, often in the very university buildings themselves, by their non-Jewish fellow-students. Whether the barriers were set up by the Government, as in the case of Hungary, or by the university authorities themselves as in Poland and Roumania, the motive was everywhere the same and the effect was likewise the same.

The spirit of nationalism aroused by the War was perverted in these as in other countries into a fanatical chauvinism, which did not tolerate the intellectual advancement of those who, though equally entitled to all civic rights, were not allowed to enjoy them because they were of a different and more ancient nationality. The university being the place in which are trained the lawyer, the doctor, the engineer, the teacher, the civil servant, the diplomatist — in fact, most of those who play a part in public life and influence their country's development — the anti-Semites are jealous of the purity of

the products of their seats of learning and are opposed to any but the smallest possible number of Jews being admitted. Hence the desperate struggle of the Jewish student to qualify for the higher standard that he must show, and hence also the ceaseless wanderings of Jewish students in search of universities where it is physically safe to study. During the last few years at least 10,000 young Jews of both sexes have been obliged to leave their homes in Eastern and Central Europe and to seek admission to the more tolerant universities of Belgium and France, of Czechoslovakia and Italy. Formerly, Jews were reproached by the anti-Semites with being materialistic and addicted too much to trade; now, apparently, they are to be forced into trade through their exclusion from the training-grounds of the liberal professions.

The efforts that have been made along political lines to secure the abolition or modification of the anti-Jewish restrictions of the universities have been only partly successful, although they have been conducted both in the countries themselves as well as through the august medium of the League of Nations. Countless are the speeches on the subject that have been delivered in the Parliaments of Budapest, Warsaw and Bucharest; countless are the articles that have appeared in the Jewish press, and countless, too, are the petitions that have been addressed to the League by the representative Jewish organizations of Western Europe and America — the Joint Foreign Committee, the "Comite des Delegations Juives," and the American Jewish Committee. The principal result achieved has been, after eight years of Sisyphean labor, the amendment of the *numerus clausus* law in Hungary, which, however, has produced comparatively little change in the old vicious practice. But the crusade against the Jewish student continues unabated, driving him to despair and, in some cases, even to death. Never shall I forget the visit that I once paid to a grief-stricken Jewish doctor in Bucharest, whose son, just a week or two before, had been goaded to suicide by the brutal treatment inflicted upon him by his fellow-students. Nor is the hostility confined to the students; it is ex-

tended to Jewish professors, who are often driven from their chairs (like the Nobel prize man, Dr. Landsteiner, whose fame was recognized too late by his intolerant compatriots in Austria), and even to those non-Jewish professors who are courageous and liberal-minded enough to stand up for liberty of learning. The plague has seized many universities in Germany where the Jewish student requires physical prowess in order to be able to pursue his studies unmolested whilst at Jena, once renowned for the wisdom of its philosophers, crowning act of malevolent stupiditatem has been committed by the authorities in the appointment of a Professor of Scientific anti-Semitism, though here, happily, the Christian students have shown their intelligence by holding aloof from the venomous outpourings of this crack-brained spouter.

Now, as all the efforts of the last ten years to suppress this ignoble crusade have been of so little avail, the question arises whether nothing more can be done. Is the young Jew born in the inhospitable regions of the Continent, who has a thirst for learning, to be forever doomed to abandon his home in order to quench it? Pondering over this question I bethought myself of the International Committee on Intellectual Cooperation, that excellent creation of the League of Nations? Surely, never there was an influential body that seemed able and even designed to render effective help in this matter; it was this Committee, which numbered among its members some of the most distinguished and noble-minded intellectual representatives of so many civilized countries. Professor Bergson was its first chairman and its most illustrious member Professor Einstein. So I investigated the activities of the International Committee, in order to see whether it had evinced any corporate interest in the welfare of the harried Jewish student and to find out, if possible, whether it was likely that it could be induced to take any useful action.

A perusal of the voluminous minutes of the last two plenary sessions of the International Committee, held in 1929 and 1930, was both instructive and entertaining. I found that the activity of the Committee ranged over

(Continued on page 340)

# A Doctor Looks at Life--



*"Kibitzer"*

**M**OST of us are content to master one profession, and for the majority of us, that is a difficult task.

But there are exceptions, and one of them is Max Thorek, of Chicago. It is difficult to decide whether to refer to him as Dr. Max Thorek, or Artist Max Thorek, or Musician Max Thorek. This is because he is all three bundled into one, with energy enough left for half a dozen other designations, and he is "Master of each trade, Jack of none!"

As Dr. Max Thorek, he is chief surgeon of the American Hospital in Chicago, author of surgical treatises, and an incredibly prolific contributor to medical journals.

As Musician Max Thorek, he is adept at coaxing melody from bow and gut strings, and plays first violin in the Chicago Business Men's Orchestra.

As Artist Max Thorek — and we are most interested in that Max Thorek — he is, according to expert opinion, one of the leading amateur photographer-artists in America. Make no mistake about photography being an art; you can't if you are privileged to see some of Dr. Thorek's work. Give him a camera, a film plate, and a touching up brush, and he will produce for you portraits that recall Rembrandt, and scenes that make you think of Whistler. That is why this man, whose profession is surgery, is a Fellow of the Royal Photographic Society of London, an honor rarely attained by an American; secretary of the Associated Camera Clubs of America; President of the Fort Dearborn Camera

Club; and possessor of more medals, exhibit awards, and honor plaques for photographic excellence than a drummer's trunk could hold.

Dr. Thorek's preeminence in photographic art resulted, not as hasty conclusion might indicate, because he is not busy as a surgeon and hence had time on his hands, but on the contrary, because he was and is so busy as a surgeon that some sort of recreational hobby was essential if he were to survive the strain.

Some five years ago he realized that his health was not standing the strain of his work, and sought some kind of amusement that would permit the expending of his vast amount of energy, and at the same time allow him to continue with his

work. He wished for something which might take him out of doors so that his health might regain its former robustness.

Being profoundly interested in art, and having had some training along that line as a boy in Budapest, he determined to create artistic work along photographic lines. Within the short space of five years, he has risen to the top in this work. Over 288 of his pictures have been accepted at the photographic exhibitions of the world. Recently, the Smithsonian Institute at Washington, D. C., held a one man show in which six of his studies were retained for their permanent collection. At present, the Vienna Art Institute is exhibiting seventy of his prints. He has been represented at the principal international exhibits all over the world — in Spain, France, Italy, England, Austria, Germany, Scotland, Hungary, and America. In 1929 he won the Salon Trophy Cup of the Associated Camera Clubs of America for having a record of twelve different prints accepted and hung in nine different salons in the United States and Canada!

Over four thousand photographs from all over the world were sent to Photograms, the London publication, in 1929 — only forty were accepted and one of them was a Thorek photograph.

Surgery and photography are not as far apart as one might imagine. In Dr. Thorek, at any rate, they go hand in hand. In a small room to the left of Dr. Thorek's beautifully fitted private office in the American Hospital is a surgical consultation



Max Thorek — Doctor,  
Artist, Musician

# Through A Camera

By  
**MIRIAM  
HELSTIEN**

room. But it also contains an easel at which he works between operations, touching up a photograph after he has repaired a human body.

Herman Bernie, the New York impresario, brother of Ben Bernie, the jazz orchestra leader, came to see Dr. Thorek professionally. When the physician Thorek had attended him, the artist Thorek saw a strong resemblance in the young man to Napoleon, so we have "Napoleon's Double" in a powerful picture.

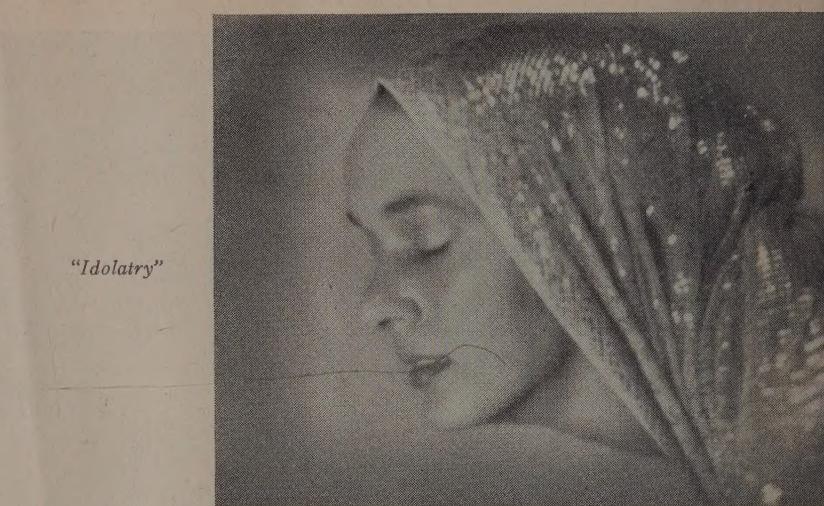
Wherever he is — at his study window — walking on the boulevard — in his hospital — he sees life and depicts it. In Vienna, while attending a medical conference, Dr. Thorek met Professor E. Perroncito. He noticed the old man's resemblance to Tolstoy, the author, and we have "Tolstoy's Double," a photograph which has been shown over 65 different times, having been accepted in exhibits all over the world.

Dr. Thorek drew out a huge portfolio filled with such a variety of work that I was almost bewildered at the ingenuity and versatility displayed. They were creations of art rather than precise replicas of the object focussed in the camera's eye.

Here is a study of "Tragedy — A Man Overboard," depicting a small boat filled with men leaving the ship to effect a rescue, a piece of work so finely done that it requires close inspection to distinguish it from an etching.

Another is the head of a woman whose expression is caught in a moment of idolatry — posed so carefully that it does not seem posed at all — delicate, beautiful.

Dim, without being vague, Dr. Thorek's portrait of the "Wandering Jew" shows a man, dark of visage with calm, thoughtful face,



*"Idolatry"*

clear brow, full and rather sensuous mouth. And you nod your head and think, "Why, yes, it is, now that I see it, the Wandering Jew." The epitome of struggle and triumph — going back one step and forward two.

Incidentally, it may not be amiss to recall here that Dr. Thorek in his own life as a Jew, one supremely alive to his heritage, has been made to feel kinship with the Wandering Jew. One incident: Dr. Thorek rented an apartment for himself and his family in a fashionable North Side Chicago district. The owner later discovered that his tenant, although a distinguished surgeon, was a Jew. He refused to permit Dr. Thorek to occupy the dwelling. Other Jews have submitted meekly under such circumstances. Dr. Thorek took the issue to court and won a decision establishing the rights of himself and fellow Jews against this type of discrimination.

Dr. Thorek knows, too, that humor is often the companion of tragedy in Jewish life. So side by side with the Wandering Jew in his collection of Jewish studies is his portrait of "The Kibitzer." Anyone who has been kibitzed by a "professional," will recognize at once that roguish, amusing smile that Dr. Thorek managed to capture.

One charming thing of a group of birds perched on a round chimney tower was so striking that I asked him how he ever got the birds like that.

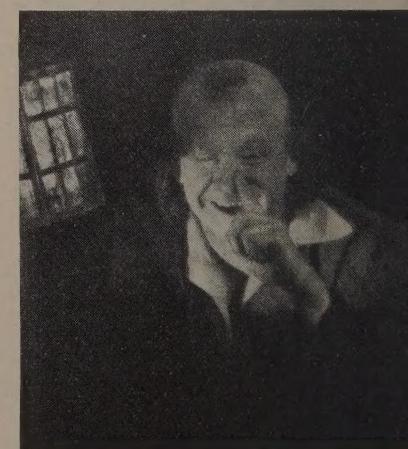
"Wait," he said. He brought in a small ivory box, oval in shape. On the rim were perched those very birds — little metal birds: "A collar box," he explained.

"But these birds in the picture are so much alive—they look ready to fly away—and the sky—!" I protested.

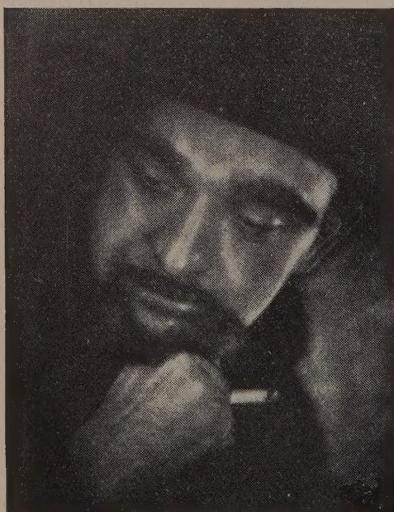
"That is where the work comes in — the brush and pen, the shading, the light, the shadows," he said with a smile and a twinkle which evinced a delightful sense of humor. This thing has won many prizes.

His work is fired with emotion and imagination and humor. "The Shakespearean Clown" with its impish grin on a sardonic countenance shows a masterly touch of humor. For Dr. Thorek sees in a subject not a man, or a woman, but a clown or a Medusa, a Napoleon or a woman in passionate adoration of a pagan god.

One could go on describing his collection endlessly, for his output has been prolific as well as varied. Incidentally, despite his tremendous productivity, Dr. Thorek also finishes and mounts all his work himself, in his laboratory, for this more or less mechanical procedure is a part of his pleasure. And his photography is, despite his phenomenal success, still a hobby. He does nothing with it commercially.



*"Shakespearean Clown"*



*"Wandering Jew"*

# Racial Purity and Survival

By MAURICE SAMUEL

**T**HERE is one curious habit which the majority of scientists share with the "simplest" of human beings ("simplest" meaning here, possessed of most complexes): the habit of putting their discoveries at the service of their personal philosophy of life. And nowhere is this loveable weakness more clearly displayed than in the attitude of the average anthropologist on the question of Jewish survival.

It has been proved fairly reasonably that the boasted racial purity of the Jew is not less mythical than that of any other people. A vast amount of patient research, and piecing together of all sorts of hints, has built up an incontrovertible case for the highly mixed origin of the Jewish people; and to the mixture of the origin have been added frequent admixtures within historic and recorded times. Sometimes there is little more than a guess: the duality of "Israel" and "Judah" seems to point to a deeper division than might be produced by a political accident. Sometimes the conjecture is founded in solid evidence, such as the comparisons of living types with ancient statues and bas reliefs. But whatever might be the value of any particular theory, no sensible person would undertake to defend the thesis of a "pure" racial origin, whatever "pure" in the last analysis might mean.

On the whole, we are compelled by anthropological research to believe that at least three racial strains were already present in the Jewish people as it was constituted before its bodily removal to Babylon. One strain was that of the invading Hebrews, akin to the bedouins of the Arabian Peninsula. A second was that of the Canaanites, who themselves were a mixture of Southern Syrians and Peninsula bedouins. A third was that of the Philistines, who came from Crete, and were Southern Europeans. And if we carry conjecture further back, it is easy to see that even the elements which built up these strains were themselves highly diverse. So that if we go back four or five thousand years we arrive at a composite which simply cannot be resolved.

And there are side issues, too. While some explain the presence of blonde types among the ancient

Jews by intermarriage with the Philistines, others attribute it to invasions of the Scythians. Some refer the touches of Negroid to Egyptian influence; others put the solution forward to the early middle ages, the sojourns of the Jews in Northern Africa, and the absorption of slaves. Renan speaks of a Nordic strain in "Galilee of the Nations", and German anthropologists have introduced a touch of the Arian via the almost forgotten Sumerians who, they assert, were the real founders of the civilization of Mesopotamia.

And when we come to post-Biblical times the evidences of admixture are heavily documented. Converts to Judaism worried more than one Pope; there are instances of Judaizing sects, and indirect evidence of an entire people, the Khazars, who accepted the faith of the Jews, and mingled the two strains. Through all sorts of channels there arose in northern Europe blond Jews, in Russia Tartar Jews, in Tunis Berber Jews, and in Yemen Arab Jews. The theory of even a relative racial purity of the Jewish people becomes wholly untenable.

So far, good. Only an obscurantist would set his face against this overwhelming array of evidence, or assert that it is impious, or even pointless, to carry on this kind of research. It is when the average anthropologist tries to draw a practical inference from his proven thesis, that we get the curious, all-human trick I referred to at the opening of this article.

"Granted," we are told, "that the Jewish race, like every other race, is already a hopeless confusion of types and strains, what is the sense of carrying on the illusion that we are a pure people? Or, rather, how can we carry on the illusion? An illusion has power as long as it is genuine; the moment it is perceived to be an illusion, it can be retained only as a dishonesty or affectation. Once you cease to believe in Jewish racial purity, you perceive that intermarriage cannot spoil that which does not exist."

The argument would be a good one if the Jews had always believed that they existed for one purpose only: the artificial preservation of a racial type; that is to say, if the Jews had dedicated themselves from of old to one strange and meaningless mission

— the automatic production of an anthropological curiosity.

But the truth lies elsewhere. The Jews used the argument of racial purity only as a means to an end — the preservation of their religious and cultural tradition. And even in ancient times the Jews seem to have been acutely aware that they were not all descendants of Abraham, Isaac and Jacob. There exists, indeed, the frankest admission of the contrary, and only a few cases need be mentioned. Two of the tribes were in part descended from an Egyptian princess. The line of Moses was compounded of Jewish and Midianite blood. The Messiah himself was to be the far-off posterity of a Moabitess. Isaiah complained that the Jews were replenished from the East, besides being soothsayers like the Philistines. Ezra found a compound race springing up when he realized that the process would mean the washing away of the Jewish identity. The Davidic descent through Solomon begins with a Hittite — so that in fact the Messiah belongs to at least three peoples. And Ezekiel, in a burst of rage, says to the Jewish people: "Your father was an Amorite, your mother was a Hittite." A learned friend tells me that the majority of commentators do not take these words literally, but merely as an expression of abuse. But no one ever thought of taunting Goliath with being a pygmy, or Solomon with being a fool. Even abuse, to have some sting, must carry with it at least a distortion of the truth.

In fact, it is easy to perceive that the anthropologists are not such daring *epikorsim* as they would occasionally like to believe themselves, and that it need not mitigate the orthodoxy of any Jew to accept the result of their scientific researches. It is only a pity that methods are applied only half way, and that there is not sufficient consistency in the scientific approach to the question of Jewish racial purity.

What is the basic fact about the Jewish people? It is an imponderable but powerful thing called the will to live. We need not be detained here by the question of why it wants to live, and how, from age to age, it reinterprets the conscious purpose of its survival. But in a people, as in an individual, what counts first is this will. And what

counts second (though it may be of equal importance in the ethical sense) is the finding of some creative purpose to which to attach this will.

The will to live, in the individual, seems to be at least a simple entity; in a people it is harder to grasp. For it does not permeate all sections of the people equally. Parts of the people drop away; there is constant attrition at almost every point; there are times when the people as a whole seems ready to cave in. And even within the strong body of the people there is a high tension, resulting in deadly hostility. How frequently this comes to the fore in the Jews; how numerous are the mutual excommunications and direct fratricidal wars; from the faltering decision of Jacob's sons to do away with Joseph, down to our contemporary spectacle of protagonists of a Yiddish republic in Russia and of a Jewish homeland in Palestine. And yet, somewhere, somehow, a continuous thesis runs through the confusion of plans and methods: the thesis which can only be summed up in the group longing for inherited and transmitted identity.

What point is there, then, in attacking a specific belief associated with this will to live? The belief itself may fail, as the mode of thought changes. It may be perceived to be irrelevant as well as untenable. But the will continues. It fashions new facades for itself. Its arguments grow more subtle. It abandons one intellectual position and takes up another.

What frequently puzzles a simpler person is the inability of the scientists who use the psychoanalytic method in history (called the dialectic method) to understand that this will to survive is beyond the reach of argument, and that its surface manifestations will change from age to age, and from intellectual climate to intellectual climate.

During a certain period the belief in Jewish racial purity (it was always a relative belief, for the Jews made provision, even of old, for the admission of other strains into the Jewish body — c. f. the ritual concerning women captured in war) was the partial basis on which the people's will to survive as a people rationalized itself. It was a brake upon too rapid admission of unassimilable elements into the cultural body. Now that this rationalization is disappearing, we see another more clearly: the desire to perpetuate in our posterity, and to develop to greater richness in it an ancient and manifold tradition which seems to embody a unique way of life.

I am ready to grant that all rationalizations are illusions. But the attempt to live without rationalizations is an utter absurdity. It is, in fact, a contradiction in terms, for the

greatest illusion that any man can harbor is — that he is free from all illusions.

Probably the great intellectual tragedy of our time is the effort of human beings to dehumanize themselves in order to achieve mathematical consistency in their lives. What sort of robot happiness is supposed to lie at the end of that rainbow I cannot imagine. As far as I can formulate a theory of behavior for man and group, I would say that I believe in taking creative forces and turning them to good ends, that I believe in unlimited search for the truth side by side with unlimited encouragement of the productive forces of man. And what I do not believe in is making scientific research an instrument of destruction; whether it be overtly on the battlefield, or covertly as magnificent justification for an obvious personal predilection or lack of predilection.

Let the anthropologist who says: "There's no sense trying to preserve what the Jews haven't got," say, simply and forthrightly: "I just can't get up any active interest in the Jewish people: either I wasn't brought up that way, or I've another attitude toward life." That would be genuinely scientific. For the application of his scientific argument is bound to fail: the Jews will cheerfully concede the point, and just go on surviving.

## The League and the Jewish Student

(Continued from page 336)

an extensive and varied field: it was concerned with intellectual rights, the restoration of works of art, the scientific study of international relations, arts, and letters, the International Educational Cinematographic Institute, and the Coordination of the Linguistic Bibliography of the Romance Languages. The question of the Jewish student could hardly be brought under any one of these headings, but fortunately, I found that there were a number of sub-committees appointed to deal with specific matters, and one of them was a sub-committee on university relations. Surely, I thought, the report of this sub-committee will yield something that may be helpful. But a careful perusal failed to bring to light anything that might afford even a glimmer of hope. The sub-committee was interested in university exchanges, advanced holiday courses, traveling facilities for certain classes of scholars, and the teaching of modern languages. None of these things had any particular bearing on the matter, except the "traveling facilities," for there are certainly no other students who

travel so much or are in such need of traveling facilities as the Jewish students. But these facilities did not touch the core of the matter, which was to effect a radical improvement in the moral and intellectual atmosphere of the universities of Central and Eastern Europe. The sub-committee states that, like the plenary Committee, it has always taken an interest in the activities of international students' associations, but apparently its main suggestions are that those associations should consider the possibility of publishing a short list of special courses to be given in the various universities, selecting those of special interest to foreign students; and, secondly, that a special service be organized and placed at the disposal of students in order to meet their international requirements. Clearly, these suggestions cannot by any stretch of the imagination be linked up with any practical measure for the purification of the atmosphere of reactionary universities.

It is, therefore, I submit, high time that the International Committee on Intellectual Cooperation extended its scope of activity by applying its unique resources and its influence to the solution of the Jewish question at the universities. As long as there was a *numerus clausus* on a racial basis in Hungary, that Committee could have urged that it would be going beyond its competence if it ventured to interfere in a question of a political character, but as the restriction is now ostensibly on a social basis, and as the relations between Jewish and Christian students in Hungary, as in the neighboring countries, are being systematically poisoned by the propagation of hatred and intolerance, there is clearly no reason why the Committee should not investigate the position and take such action as it usefully can.

In the report of the Committee of Enquiry into the work of the International Committee on Intellectual Cooperation, its object and purpose are defined as follows:

*"The object of intellectual cooperation is international collaboration with a view to promoting the progress of general civilization and human knowledge, and notably the development and diffusion of science, letters, and arts. Its purpose is to create an atmosphere favorable to the pacific solution of international problems."*

If there is any question that can strictly be said to satisfy such a definition and thus to claim the attention of the International Committee, it is the maltreatment of the Jewish student at the universities of Central and Eastern Europe.



HENRY C. SAMUELS  
President of the American section of the  
Association of Hebrew Theosophists

**J**EWISH mystics as proponents of esoteric tradition passed away with the death of Kabbalism after its flourishing period of popularity in the middle ages. Jewish mysticism itself did not die. It has left its imprint in the metaphysical and metempsychosis beliefs of modern Theosophists and Rosicrucians which are taken directly from the speculations of the Kabbalists. Jewish mystics as a group and individually gradually passed from notice only to be displaced by Christian mystics with an inordinate passion for the marvelous, and careful students of Jewish mysticism as written in the Zohar and other works of the ancient Kabbalists. Of such was Robert Fludd and Henry More and Thomas Vaughan, the British esoteric philosophers. Today we have A. E. Waite, whose comprehensive work on the Kabbala has but recently been published. In America, O. de Vincent of New York is perhaps the foremost student of certain Kabballistic theorems, notably the Gematria, or science of numbers, although Frederick Bligh Bond, a noted psychic research worker, has applied himself diligently to the study of this abstruse subject and ranks high among the new modern authorities on this section of Kabballistic thought.

#### Astrology Abandoned After Being Practised In Ancient Days

Astrology is likewise another mystical science practiced by the ancient Hebrews but subsequently neglected, except for its inconsequent interest

# American Jewish Mystics

By LOUIS MINSKY

among certain Kabbalists, and revived only by the intellectuals of Rome and later throughout Europe.

Up till the last decade, in fact, mysticism, in its various forms of thought, had but few adherents among the Jewish intellectuals in the world. Modern mysticism, in the form of spiritualism, reinaugurated a new period of esoteric thought, particularly among the Jews of Great Britain who had not been slow to succumb to the vast interest in communication with the beyond that the researches of the latter part of the past century had instilled into British thinkers. Jewish spiritualistic societies began to spring up, culminating in the founding, two years ago, of the Jewish Society for Psychic Research in London, the most important, today, of the Jewish psychic research bodies.

#### Old Testament Is Termed "A Spiritualistic History"

Modern spiritualists go back to the Bible for the genesis of their beliefs, claiming that the Old Testament is a spiritualistic history, replete from cover to cover with spirit writing, materialization, spirit voices, tests, healing, dreams and trances. Many of them maintain that the prophets were well versed in the ways and means of spirit communication, but that spiritualism itself was prohibited as a practice among the ancient Hebrews for good reasons. The chief argument is that the spirits that appeared, or rather, that were alleged to have appeared, and those invoked by spiritualists of modern times formed two different concepts and give the answer to the prohibition that the Scriptures placed on the practice. In olden times a spirit appeared as a ghost, an intangible being that came uncalled and left the affrighted spectator a subject of ridicule. The spirits were supposed to



MRS. MATILDA L. LEVY  
A prominent member of the American  
Society for Psychic Research

be lawless and came as warnings or without purpose. Modern spiritualism came as a reaction against materialism and the sole idea which gave it birth about the middle of the last century was that ghosts or spirits were individualized entities subject to law. Now, the spiritualists say that this very obfuscation and fright the spirits then produced was one of the logical reasons for the Biblical injunction against the practice of psychic communication. Seers and prophets of the Old Testament from Moses to Isaiah united in warning the people against meddling with psychic phenomena not only because they were the practice and a part of the religion of the pagan nations around them, but mainly because they tended to obscure the Divine idea, to weaken the supreme faith in, and reverent worship of, the Omnipotent Being. And the reason, in the estimation of modern spiritualists, was obvious. With no knowledge of the great world order such as we now possess, the intellectual and moral sense of the people would have only been confounded by these psychical phenomena. Still worse, a sense of spirit confusion would have ensued. Not only might the thought, the politics, the industry of the nation, have been hampered or paralyzed, but the calm, unwavering faith of the nation in an infinitely wise and righteous ruler of all might have been shaken. Instead of a Supreme Being above and beyond them, a motley crowd of pious, lying, vain or jibbering spirits might have peopled the unseen; and weariness, perplexity and despair might have enervated and destroyed the nation.

### Christian Implications Have Alienated Jews From Spiritualism

Jewish spiritualists in England have not only delved enthusiastically into the question, but have gone into it in a strictly sectarian spirit. Here in the United States the sole deterrent to Jewish interest in this fascinating subject has been the religious angle that has been injected into spiritualism. It is true that the American Society for Psychic Research is essentially a non-sectarian body formed primarily for purposes of study and research, and it has among its members many Jews. For the most part, however, spiritualism has developed a cult of its own which worships according to Christian principles in what is given the appellation of Christian churches. The problem of studying spiritualism without tampering with the doctrines of Christ has finally been solved by a Brooklyn woman, Matilda L. Levy, one of the prominent members of the American Society for Psychic Research. Mrs. Levy, an ardent spiritualist, founded, about a year ago, the Annette Levy Memorial Spiritualist Center in Brooklyn, which aims to interest Jews in the question of spiritualism and thus avoid the strictly Christian angle.

Mrs. Levy may have opened the way for American Jews to encompass a subject left completely untouched by the Jews of the United States. A quiet, refined Jewess, she has made spiritualism her life's work. Her home in the Flatbush section is the rendezvous of all those who are interested in learning more about a possible life in the hereafter or those to whom this hereafter, and the possibility of communicating with its denizens, is an accepted fact. Distinguished mediums, internationally known thinkers and writers on mystical questions, prominent British and American spiritualists, find the home of this cultured Jewess a center for spiritualist thought. In the autumn and winter months the Jewish spiritualist and her two hundred Jewish followers meet periodically in a Brooklyn hall and listen to lectures by authorities and demonstrations by prominent clairvoyants. Quietly and unostentatiously the Jewish organization goes about its work, without bombast or press agency. Its object, in the opinion of Mrs. Levy, is far too serious to warrant any sort of egregious publicity.

### Mrs. Levy's Group Avoids Crusading or Conversion

"We do not seek to crusade or convert," Mrs. Levy told me. "On the other hand, to those Jews who are genuinely open to conviction, to those who sincerely desire to go into

the subject of psychic research, we place ourselves at their disposal."

Spiritualism and astrology are a far call from each other, but an American Jew has accomplished the feat of acquiring an international reputation in the latter calling. He is Professor Gustave Myer of Hoboken, N. J., the only Jewish astrologer in the world. Professor Myer has for over thirty years been practicing the "mathematical and exact science" known as astrology. Yet coming into his office in the smarter section of Hoboken, one is tempted to ask: "Am I in the right house?" For the sane-tum of the eminent astrologist dispels all preconceived beliefs as to what the habitation of a follower of the stars should look like. There is totally lacking the reeking odor of mephitic incense that is popularly associated with such mystical beings. Nor does Professor Myer gaze into a diaphonous crystal and wear a misleading, conical hat of any sort. He is a quiet-natured individual of middle age, clean-shaven, retiring of disposition. He includes in his record of correct prognostications the election and assassination of President McKinley, the election of Roosevelt and of Harding, the World War and the recent stock exchange crash. He thinks Jews should resuscitate the almost forgotten science of astrology, but believes that Jewry everywhere is tiring of the crass materialism around them, and will soon turn their attention to more mystical fields.

### Rosicrucianism Claims Hundreds of American Jews

The interest of American Jews in modern occultism has contributed to their widespread following of Rosicrucianism and Theosophy. According to H. Spencer Lewis, Imperator of the Rosicrucian Order AMORC, there are approximately twelve to fourteen hundred active Jews in various branches of the organization. "A great many Jews do not identify themselves as such, therefore we have no complete tabulation in this regard," Mr. Lewis says. "However, we have Jews who are rabbis and some who are teachers in Jewish institutions."

It is regrettable, declares Mr. Lewis, that a great many Jews, if not the majority here in America, have an idea that the Rosicrucian organization is a Christian organization. "There are actually many, many Jews in America," he goes on to state, "who have contacted the organization and expressed a desire for its teachings, and who are in every way qualified for membership as well as being really worthy because of their sincere interest in mysticism and metaphysics, but who restrain themselves from becoming members under the false belief that it is a

Christian organization. The peculiar part about it all is that if we hold any religion most sacred, it is the teachings of the Jews, in preference to those of the present day Christian church. Rosicrucians have a very high regard for the sacred principles of Jewish philosophy and religion, especially those which are contained in the real and true interpretation of the Kabbala. In the very definite religious theme of our rituals and fundamental principles, this theme more nearly coincides with many of the Jewish doctrines than with any other religion."

In the field of Theosophy Jews have made a notable contribution through the activities of the Association of Hebrew Theosophists, an international organization affiliated with the Theosophical Society. With branches and representatives in over a dozen countries, including America and England, the Hebrew Theosophists aim to "study Judaism in the light of Theosophy and Theosophy in the light of Judaism." The president of the American section of the association is Henry C. Samuels of Seattle, Wash., who edits the *Jewish Theosophist*, a quarterly organ of the organization. Mr. Samuels draws attention to a notable communication addressed to the American section by Annie Besant, the president of the Theosophical Society. "It is a great happiness," wrote Mrs. Besant, "for me to see members of the great Hebrew race enriching Theosophy with contributions from their ancient faith. Much wisdom is enshrined from their occult treatises, and European philosophy and metaphysics owe much to the subtle genius of the Hebrew nation."

### Hebrew Theosophists Have Comprehensive Program

The association has in mind a multifariness of objects. It aims to encourage the study of comparative religion, philosophy and science, and to investigate the powers latent in man. Formed in 1925, during the Jubilee Convention of the Theosophical Society at Adyar, India, it has grown steadily and taken its place as an important part of the Theosophical movement. It purposes, however, to proceed with Theosophy along strictly Jewish lines. There is a New York group headed by Morris Rosenbaum of Brooklyn and Mrs. Jennie Wilson of Long Island; an important section in London, and a chapter in India presided over by a prominent Jewish judge of Bombay. There are sections in Austria, Bulgaria, Belgium, Egypt, France, Poland and Roumania.

Nietzsche --

## The Originator and Opponent of German Anti-Semitism

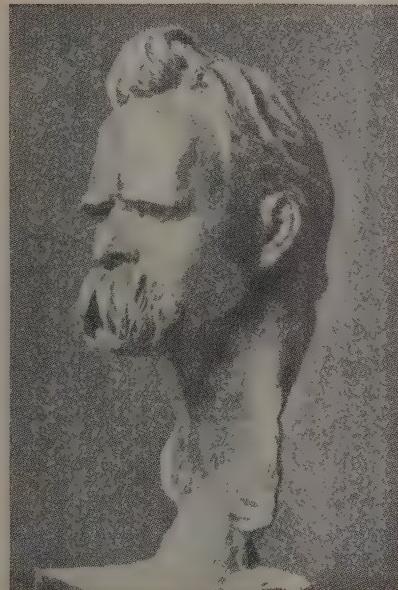
By HENRY MONTOR

**F**OR a few years the "blond beast" was the symbol of that insistent band of anthropologists who professed to see the superiority of the Nordic group of races. That figure of speech has again become current as a result of the catapulting of Adolf Hitler into the lime-light of German statesmanship. As popular essays are prepared to show the origin of the phrase, the name of Friedrich Nietzsche is inevitably involved. An attempt is also made to interpret the phrase in the Nietzschean sense. Always the result of such second-hand analysis is to stamp the Polish-German philosopher as one of the most powerful exponents of anti-Semitism.

One of the ironic phases of the tragic fate that befell Nietzsche is that the Germans, whom he contemned, have misinterpreted the very portion of his ideology about which he was most sensitive. Jews, hearing quoted to them miscellaneous snatches of paragraphs that appeared in such volumes as *The Anti-Christ*, are convinced that Nietzsche was the great successor to Houston Chamberlain, when the fact of the matter is that Nietzsche exposed the quackeries of Chamberlain more effectively than even any Jewish apologist. The man who is often popularly regarded as one of the most forceful originators of anti-Semitism was one of its most vigorous opponents.

The maw of silence which swallowed all of Nietzsche's philosophy made his views on anti-Semitism as indistinct as his views on other subjects. In truth, Nietzsche was the founder of a school of thought with respect to the Jews which is constantly gaining adherents. The most powerful of his disciples, and the one who comes closest to his conceptions is Henry L. Mencken, who only recently — in his latest book and in a subsequent interview — made a number of references to the Jew which aroused wide comment. Actually, he was repeating Nietzsche — with less stylistic and psychological acumen.

German nationalists, who shudder at the "immorality" of Nietzsche, make him the bulwark of their anti-Semitic system. The extracts with which they bolster their contentions



FRIEDRICH NIETZSCHE

From the bust by Klinger

seem incontestably to the point. But Jewish historians, who will some day have to catalogue the enemies of Israel, will have to remove Nietzsche from the niche of patron saint of anti-Semitism in which he has been placed.

Friedrich Nietzsche was the first great modern "anti-anti-Semite." The cumbrous phrase was one that he himself invented. That he should have arrived at the point of view implicit in the phrase is indicative of the strength he invoked to overcome hostile influences. As the great friend, for the major part of his life, of Richard Wagner, Nietzsche should have been as passionate a champion of anti-Semitism as was the composer. But despite the great influence which Wagner wielded over him, the philosopher remained friendly — even after he had broken with Wagner.

Nietzsche's attitude to the Jew was molded by his experience and strengthened by his philosophy. Anti-Semitism should have been his heritage from the Polish family of noblemen from which he claimed descent. But his childhood was spent among the Conservatives in Prussia. He never encountered any Jews in his

youth, and the only knowledge he had of them was through what he heard of Professor Stahl of Halle, a Jew who represented the Conservatives in the Diet at that time. Stahl's courageous and dignified conduct in representing his constituency made his name respected. Occasional contacts with Mendelssohn and his sister, and extensive readings from Heine, whom he called the greatest lyrical poet of all time, provided Nietzsche with his basis for an understanding of Jewish traits and ideals.

It was this lack of contact which accounted for many of his misconceptions, which were not wilful but accidental. He was too often inclined to view the conditions under which thousands of German Jews lived as the result of their own boorishness rather than as the product of circumstances which were forced upon them.

It was Nietzsche's destiny that Jews should have been his first great sponsors. Even today it is a group in which Jews dominate that keeps alive his intellectual contributions. When volume after volume of his philosophy appeared, without response from the public, Nietzsche himself was finally forced to pay for the printing of a number of volumes. He found his first encouragement in the appreciation of Georg Brandes. German thinkers were ignoring Nietzsche or else mercilessly flagellating him. But Brandes delivered a series of lectures on Nietzsche in Copenhagen and in Berlin as early as 1883. Nietzsche's prolonged and fruitful friendship with Dr. Paul Ree, which ended unfortunately, however, was another instance of his feeling of kinship with Jews. He always affectionately remembered that it was Maximilian Harden and Leo Berg who, in defiance of their critical colleagues, championed him as a creative thinker.

In dissecting motives it is difficult to assign a proper place to each of them. There can be no doubt, however, that Nietzsche was feverishly afraid of Jewish indifference to his work. He regarded the Jews as being the cream of intellectual Europe and felt that an understanding of his views would have to come from that direction or not at all. His relations

with his publisher and with his brother-in-law indicate the extent of his trepidation.

The man who published the greatest number of his volumes was Schmeitzner, who spent so much time touring Germany to propagandize anti-Semitism that he had little time left for his printing shop. We find Nietzsche commenting bitterly on the fact that Schmeitzner's duties in the anti-Semitic Alliance delayed for several months the publication of *Thus Spake Zarathustra*. He wondered whether his Jewish readers would be deterred by the fact that Schmeitzner was his publisher.

His enmity to his brother-in-law Bernhard Forster was only second in intensity to his later dislike of Wagner. He even broke off relations with his sister for a long time because he could not endure Forster's anti-Semitic views. "His views are entirely alien to me, I am much annoyed at . . . his anti-Semitism," he wrote to his sister. Forster was regarded as the leading figure in the anti-Semitic movement on the Continent, and Nietzsche obviously feared that he might alienate the Jewish scholars of Europe whom he regarded as the foundation of the intellectual world.

It is the phrase "the blond beast" which lends itself to the widest misinterpretation. He had no reference to Nordics or Aryans. To him "the blond beast" represented primeval man, unwarped by later, weakening "moralities." It was the "super-type," which had not yet succumbed to that apotheosis of the weak and the humble which he regarded as the bane of civilization. There was no distinction in his mind between Jew and non-Jew in this respect. Thus, his "superman," which was not at all the same as "the blond beast," was a goal which needed Jew as well as non-Jew for its realization.

A clear distinction must also be drawn between Nietzsche's conception of Christian and Jewish religion. It must be admitted that there were times when Nietzsche was inconsistent, giving expression to a bitterness of mood which disregarded the fundamental doctrines which he had evolved in his more objective moments. For example, there are occasions in which Nietzsche believes St. Paul to be the person who inaugurated the "slave-morality." At other times he forgets his fulsome praise of Jesus and asserts that it was the latter who led the rebellion against the higher man, against aristocratic values. The same indecision characterizes his views as to the character of the Jewish faith. In the main, however, he is convinced that Judaism in its primary stage was a pure faith for the "super-man."

In *The Anti-Christ*, for example, he says: "Originally, and above all in the time of the monarchy, Israel maintained the right attitude toward things, which is to say, the natural attitude." It was later, he declares, that the Jewish religion was *denaturalized*. Whereas Judaism was a religion for the strong, Christianity became a religion for the weak and thus destroyed the western world, he asserts.

There is a remarkable resemblance between the views of Nietzsche and Mencken as regards the exterior habits of the Jew. Both seem to have come in contact with representatives whose manner of living was squalid, whose economic environment prohibited refinements of character. That did not deter Nietzsche, as it has not deterred Mencken, from educating generalities. But the principle of anti-Semitism found Nietzsche unyielding. "I can find a good deal to say in their (anti-Semites') favor," he writes to his sister in 1888, "since there are so many among them worthy of all respect, efficient and strong-willed persons. Yet this does not prevent me from waging war upon anti-Semitism — nay, rather, it compels me to fight a movement which wastes and weakens so much vital power."

Few philo-Semites have written so impassioned a defense of Jewish virtues as did Nietzsche in *The Dawn of Day*. In a section entitled "The People of Israel," he has indited a genuine ode to Jewish qualities of mind and courage. Although it is doubtful whether the philosopher had any contact with Zionist thinkers at that time, it is interesting to note that he felt that the solution to the Jewish problem could be found either through assimilation or through some form of Jewish nationalism. It was his own belief that Europe's moral and intellectual texture would be strengthened if it could absorb the Jews. In *The Dawn of Day*, he writes:

"The resourcefulness of the modern Jew, both in mind and soul, is extraordinary. Amongst all the inhabitants of Europe it is the Jews least of all who try to escape from any deep distress by recourse to drink or to suicide, as other less gifted people are prone to do . . . Their manner of honoring their parents and children, the rationality of their marriages and marriage customs, distinguish them amongst all Europeans."

He considered the Jews a proud people — that was the first requisite for his "morality." He admires this quality to such an extent that he works out a psychological explanation for the attitude to usury of many Jews in the Middle Ages. "Even in

palliation of their usury we cannot help saying that, without this occasional pleasant and useful torture inflicted on their scorners, they would have experienced difficulty in preserving their self-respect for so long . . . Nevertheless, their revenge never urges them on too far, for they all have that liberty of mind, and even of soul, produced in men by frequent changes of place, climate and customs of neighbors and oppressors; they possess by far the greatest experience in all human intercourse . . ." In other words, Nietzsche has given us a Shylock such as Lewisohn has latterly attempted to draw.

Nietzsche had only contempt for an attitude of fawning and sycophancy which Jews who came into contact with non-Jews often invoked. Hitlerites, twisting Nietzsche's original meaning, are fond of quoting this sentence: "In their manner we can still see that they have never been inspired by chivalric and noble feelings; a certain obtrusiveness alternates with a submissiveness which is often tender and almost always painful."

The most fantastic theory which Nietzsche ever evolved, and one which seems so deliciously plausible in the light of his attitude to Christianity, is his suggestion that Jesus was the Jew's revenge upon the world. With that thrilling prose of which he was the master, he says:

"Is it not due to the black magic of a really great policy of revenge, of a far-seeing burrowing revenge, both acting and calculating with slowness, that Israel himself must repudiate before all the world the actual instrument of his own revenge, and nail it to the cross, so that all the world — that is, all the enemies of Israel — could nibble without suspicion at this very bait? Could, moreover, any human mind with all its elaborate ingenuity invent a bait that was more truly dangerous? Anything that was even equivalent in the power of its seductive, intoxicating, defiling and corrupting influence to that symbol of the holy cross, to that awful paradox of a 'god on the cross,' to that mystery of the unthinkable, supreme, and utter horror of the self-crucifixion of a god for the salvation of man?"

He goes into the subject thoroughly in his *Genealogy of Morals*, as he tries to describe the revolt of the slaves in the sphere of morals. Nietzsche's hatred of Christianity sprang out of his conviction that the aristocratic equation: good — aristocratic — beautiful — happy — loved by the gods — had been reversed by the Jewish sectarians. It is in *The Dawn of Day* that we find Nietzsche paying his

greatest compliment to the Jews when he compares them to the Greeks who, he held, knew better than any people how to maintain aristocratic values. Deriding Christianity for having persuaded its new adherents that life everlasting was theirs if they had faith, the philosopher writes:

"The Jews, being a people which, like the Greeks, and even in a greater degree than the Greeks, loved and still love life, had not cultivated that idea to any great extent." That is to say, they loved life for its own sake and sought to improve it.

Nietzsche's conception of the part of the Jews in the fate of Europe, as elaborated in *Beyond Good and Evil*, sounds almost as though it had been written today, when he says:

"The Jews are beyond all doubt the strongest, toughest, and purest race at present living in Europe; they know how to succeed even under the worst conditions, by means of virtues of some sort, which one would like nowadays to label as vices — owing above all to a resolute faith which does not need to be ashamed before modern ideas; they alter only, when they do alter, in the same way that the Russian Empire makes its conquest — as an empire that has plenty of time and is not of yesterday — namely, according to the principle, 'as slowly as possible'!"

"A thinker who has the future of Europe at heart will, in all his perspectives concerning the future, calculate upon the Jews, as he will calculate upon the Russians, as above all the surest and likeliest factors in the great play and battle of forces."

"It is certain that the Jews, if they desired — or if they were driven to it, as the anti-Semites seem to wish — could now have the ascendancy, nay, literally the supremacy, over Europe; that they are *not* working and planning for that end is equally certain. Meanwhile, they rather wish and desire, even somewhat unfortunately, to be insorbed and absorbed by Europe; they long to be finally settled, authorized and respected somewhere, and wish to put an end to that nomadic life, to the 'wandering Jew' — and one should certainly take account of this impulse and tendency, and make advances to it; for which purpose it would perhaps be useful and fair to banish the anti-Semitic bawlers out of the country."

It is in *Human, All-Too-Human*, that Nietzsche attacks that virus of nationalism which is as rampant in Europe today as it was in his own time. Incidentally it was Nietzsche who fought for a United States of Europe.

Saying that nationalisms were maintained in the interests of certain commercial and social classes, Nietzsche writes:

"By the way, the great problem of the Jews only exists within the national states. The literary misconduct is becoming prevalent in almost all modern nations — all the more so as they again set up to be national — of sacrificing the Jews as the scapegoats of all possible public and private abuses."

"So soon as it is no longer a question of the preservation or establishment of nations, but of the production and training of a European mixed-race of the greatest possible strength, the Jew is just as useful and desirable an ingredient as any other national remnant.... I should like to know how much must be excused in a nation which, not without blame on the part of all of us, has had the most mournful history of all nations, and to which we owe the most loving of men (Christ), the most upright of sages (Spinoza), the mightiest book and the most effective moral law in the world?"

"Moreover, in the darkest times of the Middle Ages, when Asiatic clouds had gathered darkly over Europe, it was Jewish free-thinkers, scholars and physicians who upheld the banner of enlightenment and of intellectual independence under the severest personal sufferings, and defended Europe against Asia; we owe it not least to their efforts that a more natural, more reasonable, at all events un-mythical explanation of the world was finally able to get the upper hand once more, and that the link of culture which now unites us with the enlightenment of Greco-Roman antiquity has remained unbroken. If Christianity has done everything to Orientalize the Occident, Judaism has assisted essentially in occidentalizing it anew, which, in a certain sense, is equivalent to making Europe's mission and history a continuation of that of Greece."

*The Will To Power* finds Nietzsche setting out to prove that far from being the originators or chief sponsors of radicalism, the Jews are the most conservative and stabilizing power in Europe. The means by which he seeks to prove this harbor some of the fallacies which mark many of his other views. He frequently confused the intellectual level of the masses with the standards of the leadership.

"The Jews," he says, "are, for the present, the most conservative power in the threatening and insecure conditions of modern Europe. They can

have no use either for revolutions, for socialism, or for militarism. Against other extreme movements they may occasionally require to excite terror — by showing how much power is in their hands. But their instinct itself is inveterately conservative and 'mediocre'. Wherever power exists, they know how to become mighty; but the application of their power always takes the same direction. The polite term for *mediocre*, as is well known, is the word 'liberal'."

Having no actual contact with the core of Jewish life, surrounded entirely by an adverse opinion of the Jews, which was shared by practically all the leading German non-Jewish thinkers of his time, Nietzsche showed amazing courage to have resisted the animus as much as he did. One has a suspicion, indeed, that the numerous critical remarks that Nietzsche made with respect to the Jews might have been prompted by a sneaking desire to appease some of the non-Jewish critics into whose hands his books fell for criticism.

But always he had to turn back to the Jews. As he puts it in *Ecce Homo*, one of the most stirring autobiographies ever written: "In vain I have sought among them (the Germans) for a sign of tact and delicacy towards myself. Among Jews I did indeed find it." And it is Dr. Oscar Levy who, during Nietzsche's lifetime and after his death, has devoted himself to spreading the gospel of Nietzsche, making superhuman efforts to secure English translations of his work. In this task of making Nietzsche known to the English world Paul Cohn took a leading part.

The circumstances which molded Nietzsche's views of the Jews still obtain today. A failure on the part of the intellectuals to identify themselves with their people puts them almost on a plane apart. Thus judgments are rendered on the Jewish people as though these men, their structure, their tradition, were not heritages from a past. Thus, Nietzsche could go into wild superlatives about Heine, cheer enthusiastically for Disraeli and sob gratitude to Georg Brandes, but it apparently rarely occurred to him that some of the critical remarks he made were belied by the career of these very men.

Much that passes for anti-Semitism is an uninformed eagerness to show good will, based on a desire to point out what seem to be failings to the observer. Only in that light, faint and equivocal, can Nietzsche be regarded as anything but what he was: a man unmoved by the prejudices of his day.

# Jews in Polish Literature

By DR. ISACQUE GRAEBER

**I**N THE manifold evolutionary phases of Polish literature, which followed one another in quick succession since the beginning of the war, the Jews have taken a conspicuously active part. And that refers not only to the authors who singly happened to be Jews by birth, but also to those who spiritually were held by the old ties. That Jews have acted as go-betweens and publishers in Polish literature is well known; what is new is their active participation in the work of upbuilding itself. Some succeeded in exerting a pioneer influence in the quest for new materials and forms; others gained a strong foothold among the great mass of recognized Polish authors.

This is a distinctly new phenomenon; up to the last decade there were no Jews whatever who played a role in the Polish world of letters. Anyone attempting an approach—as for instance Juda Klacko—was forced to burn all bridges behind him and completely isolate himself from Judaism. That is exactly what happened to the eminent critic, Wilhelm Feldman.

Today things are different; the number of Jewish authors who write in Polish is daily increasing, in such proportions that the invasion has provoked comment. The Jews apparently are determined to conquer literature as they have already conquered commerce and industry.

The cause of these sudden changes, occurring in a comparatively short space of time, is not far to seek. Doubtless it is no sudden familiarity that has arisen between Jewish and Polish society, but rather the new world structure, the new conditions of life, made it possible for a large number of Jewish authors to fertilize Polish literature, without thereby having to destroy the ties that bind them to their people.

Above all, there are two factors (on the surface they seem to contradict and exclude one another) which have brought about this state of affairs: The awakening and strengthening of the Jewish national consciousness (largely due to the development of Zionism), and the successful Jewish labor movement. For since then, it has not been considered strange for one to assert his Judaism with pride on every occasion, the name "Jew" has ceased to

be a mockery and a scorn in their own ears, and at last the Jewish-Polish folk have come into their own.

THE main part of this development is undoubtedly due to socialism, which ascended to power in the meantime. In its ranks are to be found the youth and the "Intelligentsia." Inasmuch as this movement is of an international character, and does not place any value upon religion, there was no longer any need to change religious creed or nationality. Thus the Polish-writing Jews were under no compulsion to sever their relations with their people. So, as a matter of fact, many who remained Jews simply because it was no longer necessary to hide behind Poland and Catholicism, have returned to national Judaism and have become faithful Jews.

LET us start then with lyrics, for most of the Jewish-Polish authors wrote poetry, and it was in that form that their originality and their pioneer and unifying influence most markedly displayed itself. The popular, and, for the moderns, very important movement of the "Skamanderists" (a denomination originating from the title of their journal, "Skamander"—a word that according to Wisplanski means "change"), which is at present in the ascendancy, reflects a strong Jewish influence.

The most important and best-known Jewish-Polish poet (to whom a few years ago the Lodz literary prize was awarded) is undoubtedly Julian Tuwim. "I am the first futurist in Poland." With this credo he boldly steps into Polish literature, and one has to admit that this unusually self-conscious declaration was fully justified. Tuwim was one of the first to express fittingly the unrest of the present. He sang of the architecture of the metropolis and of the trivial life of our man-of-today in magnificent Polish. He broke away completely from the traditions of Polish lyrics; his songs, burning with patriotic fire, scourge the tragic chaos of the Polish people, which consists of a multitude of parties eternally wrangling with each other, but he praises the tenacity of the Poles, their pride and nobility of soul. The tempestuous rhythm of Tuwim found a vibrant echo in Polish literary circles. As the son of an industrial city—he was born in Lodz, the Manchester

of Poland—where the soot of a thousand chimneys rains into streets of misery, where the sky is black and the air is foul, he early learned the melody of the machine. And to them, to the machine and to its lords, as well as to its knights, the workers, did he dedicate his poems. Like most of the Skamanderists—and Tuwim is one of the leaders of this movement—he is an extreme individualist. His productivity is astonishing. Because of it he is often called the "modern lark," for as the song of the bird spontaneously renews itself from day to day, so sings Tuwim his melodies.

However, perhaps his anecdotal humanistic production contributed even more to his fame than his lyrics. Certainly it is here that his Jewish characteristics are to be seen to the best advantage. In the humanistic anecdotes Tuwim often mixes satire and sarcasm in such a way with the theme, that it becomes impossible to distinguish the individual elements. If the success of Tuwim with the great reading public rests on his humor (that doubtless reveals his peculiar creative powers) his majesty of language was more appreciated by the connoisseurs and gourmands of literature. Tuwim is a master of media, who uncovers the deep-hidden treasures of words. He is proud of his Hebrew-sounding names; this, however, is but an outward pride, for in his work all harping on the Jewish problem is painstakingly avoided; and even in the few poems that do have a Jewish theme, his intercourse with his Jewish brothers never goes beyond the bounds of purely human sympathy.

Less known than Tuwim is the sensitive poet, Joseph Wittlin. Despite the fact that he is more gifted, Wittlin belongs to the stay-at-homes; as a pious Jew from the old times he sits over his problems and holds himself aloof from the marts of literature. He is less productive than Tuwim, but what he does write is masterful. In the first epoch of his literary activity his voice echoed the cry of "war against war," an attitude that was shared by his friend, Anton Słonimski. In his Hymns, that belong to the finest anthologies of young Polish lyrics, he sings with an intimate simplicity of the fate of the shipwrecked and the castout, the fate of the spiritual and physical individuals. His hymns, like his work in general, are impregnated with an immeasurable

human love, that seems to point to the influence of Tolstoi and ideal Christianity. A goodly number of his poems is devoted to Saint Francis of Assisi, and for years he has been working on a book about this saint. In his execution he uses not only the poetic form, but writes excellent current prose essays as well, that yet breathe the pathos and passion of his poems.

Frequently he holds animated discourses about the meaning of life and a future religion of human love. The kernel of these ideas finds clear and simple expression in a collection of aphorisms, "War and Peace in the Soul of a Poet," and particularly in the following words: "We do not know whether it (the religion of the future) shall be proletarian and international, or whether it shall come from other sources, but there is one thing we know for certain: its basis must be a great love, that radiates from man to man . . .".

It is this boundless human love that urges Wittlin to surmount all obstacles in an effort to understand his brothers, scattered as they are throughout the world. Lately he visited India, where he met Mahatma Gandhi, whom he holds to be a disciple and spiritual heir of Saint Francis.

Besides his own work, his extraordinary translations deserve special attention. The translation of the "Odyssey" into Polish, like his other translations from Homer, are gems of Polish literature. The critic acknowledges the Wittlinian translations to be the best of all presented by the Poles in recent times.

Here also belongs Anton Slonimski, the uncle of the Hebrew author and scholar, Chaim Selig Slonimski. Not necessarily because he was of importance as a Jew, or as a baptized Jew; he was neither this, nor that. Anton was born after his father, Stanislaus Slonimski, with his whole family turned Catholic. But judging from the contents of his literary creations, he is far more a Jew than those whose Judaism would never be questioned. The blood of the Jewish race that flows in Slonimski's veins demands expression and comes unmistakably to light in his poems. Like Wittlin, he also sees his mission in the struggle for pacifism. But the means and ways are different. While Wittlin is ruled by a wise restraint and his verse is quiet and flowing, the temperament of Slonimski flares into fiery outbreaks. He reminds one often of Heinrich Heine and occasionally also of our own Uri Zwi Grunberg.

His poetic work and his newspaper articles attack war with elan and acuteness, condemning the authors of mass murder to a historical purga-

tory. Thus he resounded the mighty warring cry for the opposition in "Babel's Tower," in "An Eye for an Eye" and in other works against the self-interests for which wars were fought. The cruelty of this struggle is most evident in his poem, "An Eye for an Eye"—there is nothing sadder, there is no greater pain, than the death of a man by the hand of another.

Slonimski is a poor, solitary man, who was forced to experience the bitter fate of disinheritance; from two sides, by two worlds, was he rejected. From the Jewish he withdrew himself (to be more correct, he was unconsciously almost forcibly removed), and the Polish world refused him. "When someone insults me in the language that I sing, O how sad it is for me to take heart, my God! . . ." laments he in Sluvatsky's style. Despite his changing moods and his hysterical conflicts, he remains true to himself and his boldest thoughts. With all the strength of expression at his command, he fights against the symptoms of decay of Polish society and spiritual life.

Just as the news of "the new men on old earth" has captivated the world's attention, and startled it with astonishment, Slonimski steps forth and sings with devout enthusiasm of the young virgin energy of the

"Chaluvim," praising their readiness for sacrifice, their tenacity and their iron will. Verily, whoever takes the trouble to thoroughly understand Slonimski, gladly forgives him his fits of anger and his neurasthenia.

Stefan Napierski is first of all a poet of thought. A book of lyric poems, favorably received by the critics, created for him a good introduction to Polish literature. With him it is more a matter of philosophy than esthetics. His poems lack natural grace and rhythm. Nor does he care for the austere form.

It is not long since Napierski brought out a collection of aphorisms, bearing the noteworthy title "Shadows on the Winds." Paradoxical as the title of the book sounds, the aphorisms themselves are more paradoxical yet—thoughts that seem sublime, but are trite at bottom and without essential substance.

Napierski succumbed to Scandinavian influences, and also that of Walt Whitman, whom he esteems as his spiritual patron. In his better poems the traces of Whitman are unmistakable. Like most Jewish-Polish lyricists, Napierski is publicist and critic as well.

Anatol Stern began likewise with lyrics, and his poems excelled in sheer individuality. The Polish press has attached great hope to him, but it wasn't long before he forsook his literary activities for work on the cinema.

Naturally, he remained a poet even there; thanks to his ceaseless labors and his talent, the movie culture of Poland has developed powerfully within a very short time, so that today the Polish film stands as an equal amongst those of other European states. Lately, however, Stern has on the whole returned to literature, though without wholly forgoing his influence on the movies. He was the first to use the films as a motif in poetry. His latest works are unusually agile and lively. The leading ideas of his creations are built on social justice and religion.

If the above mentioned authors are not yet independent from Russian literature, this influence is even more conspicuous in the case of Braun, who was very strongly influenced by modern Russian lyrics, and particularly by Alexander Blok and his circle. Braun works with great energy and output.

Braun chisels a great deal on his verses. His poems are actually as though carved out of marble. Contrary to any of the previously discussed poets, Braun frequently handles Jewish materials and the misfortunes that have afflicted Judaism find a poetic echo in his songs. His song collection, "The Work of the Herds," brought him a great name.

HARRY C. NOIR  
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# Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

## Confirmant Resents Editorial

*Editor, B'nai B'rith Magazine:*

It was with deepest humiliation and regret that I read the editorial, "The Children Go Their Way," in the May issue of the B'NAI B'RITH MAGAZINE. I never before realized that maturity thought youth so unappreciative and unresponsive!

I heartily resent your crude remarks concerning early rising on Sunday mornings. If the parents are desirous of a Jewish education for their children they must know what it implies and surely "getting up early" is no task.

As for leaving the Temple after confirmation, the mere thought of it is absurd! If a child has any craving at all for knowledge, if he is simply normal, he will continue his career in the Temple. The information which we have obtained during our years at the Temple has enlightened us not only on Jewish education, but on practical beliefs. If this learning has been at all valuable, it will be continued.

New York City. A CONFIRMANT.

## Letter From Australia

(Rabbi Jerome Mark, formerly of Selma, Ala., has been sent by the World Union for Progressive Judaism to occupy the pulpit of the Liberal Congregation Beth Israel in Melbourne, Australia. We are happy to print here his very interesting remarks about the B'NAI B'RITH MAGAZINE.)

*Editor, B'nai B'rith Magazine:*

Your MAGAZINE brings me great joy, and I sincerely hope you will continue to send it to me. Working under the stress of the difficulties of pioneering, plus gratuitous opposition, I am helped to regain my mental balance and equipoise whenever your publication reaches me, bearing the message of Jewish unity and fraternalism. I need not tell you how far Australia is from your office of publication—I have just received the March issue. At any rate, I was rather happy to see that harmony is possible between, say, Simeon Dubnow, who is quoted by my opponents here, and Jonah Wise, who is anathema here. Yet, within five pages of your paper, both of them are honored and given due consideration.

When will Jewish love express itself rather than hatred? Must we persecute simply because others have failed to show us tolerance in the past? The Jewish mystics were eminently right when they said that the real curse of the Galuth (exile) was that the Shechinah suffered expulsion—the divine glory cannot be present when Jews fail to dwell together in brotherly love.

It might be countered that it is my own fault. Let me assure you that I have been a member of B'nai B'rith for almost fifteen years. I have preached its doctrines of forbearance and co-operation. I cannot now turn against its finest principles. Still, when we express our concern for the Jewish educational facilities here, regardless of individual isms, we are told ruthlessly that we can hope for "no possible compromise."

However, I set out to write you not a complaint, but an appreciation of your valuable paper, and of its happy reception in my home. My family is here now, and I am permanently settled.

JEROME MARK.

Melbourne, Australia.

## Discusses Anti-Semitism

*Editor, B'nai B'rith Magazine:*

The comment on anti-Semitism in the March issue of the B'NAI B'RITH MAGAZINE is a powerful antidote for that poison with which some people are afflicted.

One writer is of the opinion that if Jews were to practise the Golden Rule in their businesses, anti-Semitism would eventually be eliminated. But do the Gentiles themselves always practise this Rule? Another writer admonishes Jews not to blame the Christian religion for anti-Semitism. If not from there, then where from? One has only to read the life of Christ, by Papini, to note how venomously the latter wrote that story against the Jews. It is indeed fortunate that the bigots of the Papini type are muzzled, or they would still be burning Jews on some false accusation so they could rob them with no trouble.

Our good friend, Rev. W. T. Riviere, wrote that "The mother answers her child that not the Jews, but wicked men killed Christ." So far, so good, but the fact remains

that anti-Semitism is bred in the young child's mind at home, in the public school, and also from the pulpit.

So long as the public will give its support to Passion Plays and other kindred shows fostered by the church, that long will Jews suffer from anti-Semitism. This is also the opinion of Mr. Morrison, editor of the *Christian Century*. He advises Christians to eliminate the crucifixion story from the Sunday Schools and pulpits, and asks the churches to repent for what he terms "a historical wrong."

Los Angeles, Cal. R. S. GREEN.

## Christian Praises N. J. H.

*Editor, B'nai B'rith Magazine:*

I was stricken with tuberculosis in my youth. I was sent to a sanitarium in Michigan. Soon I returned home, but my illness lingered. One day an angel of mercy came in the form of Mr. Harry Rosenthal, one of our Jewish business men with whom I had had business dealings. He told me of a hospital in Denver maintained by the Jewish people, and assured me that even though I was a Christian, he could arrange to have me admitted. He took up the situation with Mr. Ben Wiener, who was the local secretary of the Jewish organization in that city, and in less than three weeks I was on my way.

What a wonderful place I found the National Jewish Hospital to be! My companions were from all parts of the world. There was Anna from Russia, Marie from Germany, Ray from Egypt, Mr. Woo from the Orient, Mr. Bunty from Hungaria, and Nora from Italy—to say nothing of the ones from every state in the Union.

It was a new life for me. We were all in the same boat. No one had visitors, so we lived in our own little world. The doctors made friends with us. Of course, we had our rules, but it was very easy for me to follow them.

In less than a year I was feeling fine, and in condition to leave the hospital.

KATHRYN RIDLEN.

Evergreen, Colo.

# Holland and Its Jews

By D. LEHRER



OLLAND is a small country, hidden in a corner of northwestern Europe, and looks as if segregated from the active and stormy political life of the Continent. The Dutch cling passionately to the past, but they know how to make the present serve the past and maintain their historical identity.

Holland is a happy country after all. She was no party to the World War, and thus multiplied her wealth manyfold. Consequently she suffers less today than most of us. She has an abundance not only of gold, but also of fine schools, universities, widely distributed book agencies and a large and prosperous daily press. In this respect the small country, with a population of only seven million, far outstrips larger European lands. The Dutch read copiously and take interest in everything. They have time for all sorts of activities, even for drinking coffee and indulging in theological disputes.

Within the borders of Holland numerous religious denominations live on peaceful terms. There are twenty denominations, each with its separate churches and clergy, and all subsidized by the government. The old Dutch tradition is one of broad tolerance for every creed. There is, e. g., a group endeavoring to establish a united Christian-Jewish religion and thus give rise to a unified religion all over the world. This happy synthesis may be achieved, they say, when both parties will agree to repudiate the unnecessary additions of later commentators.

One will find hardly another place today where such lively attention is paid and such profound interest taken in abstract religion, especially



*A new synagogue erected in Amsterdam*

so far as Jewish theological problems are concerned. Even great Dutch scientists—and there are many of this type—cherish with particular warmth an interest in religious philosophy. The same is true of the ordinary citizen.

Everyone is enamored of the Old Testament and can recite whole chapters by heart. A Dutch Catholic once expressed it in a rather characteristic fashion: "Our Catholicism is different from every other. We have a warm interest in all religious problems. The taboo on the Old Testament does not apply to us. We are allowed what is forbidden to others. We live with Jews and appreciate what is right in their teaching. In a word, we are Dutch Catholics."

Holland is one of those rare countries which is constant to its Jews. Moreover, most Dutch people contemplate with pleasure the possibility that some day a discovery of unknown archives may reveal their Jewish origin. As a Dutch writer said to me in Amsterdam: "All religious sects since the Calvinists adopted a great deal from the Jews. We know how to appreciate it. History tells enough of our tolerance to the Jews. This accounts for the fact that ours is a land blessed with happiness and tranquility."

It is well known what a large part was played by Holland in history and how significant was her political influence in Europe. During the whole of the seventeenth and eighteenth centuries, Holland was the international banker.

Until today this land is known to the world for its wealth. If her political power has declined, her financial importance is still great. Hol-

land's resources are vast. One may detect it while walking through the streets of Amsterdam and The Hague.

The Dutch themselves say that one cannot discuss Holland without speaking of the part played by its Jewish citizens, especially when one has in mind its wealth.

Jewish life is so interwoven with the general life of the country that it is really hard to find the line of demarcation between the Dutch and the Jews. It is as one unified people divided into several religious groupings. Still, Jewish life has its own unique pattern, but it bears little resemblance to Jewish settlements in other lands.

The Dutch have always been known for their commercial ability; in this they have outdone all others. Of course, they have their shortcomings. They are human. But when writers spoke of their foibles, of their all too-reasoned sobriety and eagerness for wealth, the Dutch Jews were never left out of account.

During her blossoming epoch—the sixteenth and seventeenth centuries—Holland attracted famous men of Europe. And though all criticized the stinginess and boorishness of the people, at the same time no one failed to be impressed by their industriousness, by their hard struggle with surrounding nature, by the way they controlled the waters of the seven seas.

Especially interesting was the war with Spain. The expelled Jews from Spain who were dragged along on the seas to Dutch shores, availed themselves of the opportunity to pour forth their hatred and bitterness against Spain on the soil of Holland, the land which offered them a friendly hand.

Even today, when one engages in conversation with the Jews in the slums of Amsterdam, one may hear enthusiastically related stories of the battles between Jews and Spaniards on Dutch soil.

While walking through the streets of Amsterdam, one is constantly reminded of the blossoming Jewish colony of the seventeenth century. It was in Amsterdam that Yiddish saw its cultural beginnings, that the first Yiddish books were printed, and the first Yiddish newspaper — *Amstel-dame Courant* (1686 - 1687) — appeared. Three hundred years ago, Amsterdam was the largest Jewish community in Europe and provided the Jews of other lands with scholars and books.

Even as late as 1880 the Jews constituted fifteen per cent of the total population. Today, Amsterdam has nearly 70,000 Jews in a general population of about 800,000. The Jewish Amsterdam of today is, of course, not what it used to be. Other Jewish settlements have grown all over Europe, and have eclipsed the glory of Amsterdam. Jewish Holland is now, unfortunately, forced to look to other Jewish settlements for its spiritual food.

Dutch Jewish citizens have always played their part not only in Jewish life but also in the life of the country as a whole. Amsterdam has streets with such names as Spinozastraat and Acostastraat, and the square where the old Jewish temple is situated is named after a well-known Dutch Jewish statesman, Jonas Daniel Meyerplace. There are many streets named after influential Jews of Holland. There are also streets with purely Biblical names, built centuries ago by wealthy Jews of the city, and still bearing the names of their builders. Coincidentally, those streets are just the ones where few Jews are living today.

If one chooses to take a walk through these streets, one passes through the history of powerful Jewish life of Holland during days gone by. Such names as Manasseh ben Israel, Athias, or Belmonte, represent not only the history of Dutch Jewry but also of Holland itself. These personalities have plainly added power to the country and enhanced its political prestige.

There is hardly a Jew in Holland who does not "remember" the historical event of 1655 when Manasseh ben Israel went to London presenting a petition to Cromwell asking a re-admission of Jews into England. The Government of Holland had been uneasy about Manasseh's designs and ordered its ambassador to England, Mr. Neuport, to watch carefully what Manasseh was doing in London, whether he was not planning to have Dutch Jews migrate to England. Thereupon the Dutch Am-

bassador spoke to Manasseh about his mission in London and immediately advised his Government:

"Holland may feel safe. The Jews will continue to live in the country as before. Manasseh is thinking of Jews of other lands who desire to settle in England."

Dutch Jews are patriots, more than patriots. They are members of a family called Holland and they love the land as though it were a personal possession.

Holland also has rich colonies in the Malay Archipelago, the Dutch East Indies. These Islands have a population of 60,000,000. Dutch Jews, too, have migrated to these Islands, and here is the testimony of the Governor: "One can hardly appreciate what the Jews have done here. With their vast amount of energy and resourcefulness they have accomplished wonderful things. Our colonies are greatly indebted to the Dutch Jews. One should emphasize this when one speaks of the enormous development of the Dutch East Indies." For a long time Holland has appointed Jewish Governors for the Island, one of whom, Al. Cohan, particularly distinguished himself.

Holland has many banking establishments, a number of which belong to Jews. These firms have been in existence for many generations and until today their influence is distinctly felt in the political life of the country. This led European anti-Semites to call Holland "Jewish Land," for indeed, one can hardly distinguish here between the Jew and the Gentile, since almost all boast of a Jewish pedigree.

But Holland ignores the anti-Semitic comments, and explains their attitude as expressing envy of the "oldest civilized people of Europe"; that the cultural development of the others has not yet gone far enough to understand what Holland is doing to comprehend her "weakness" for Jews.

**W**HAT appearance does Jewish life in Holland assume today? Throughout the country there are about 150,000 Jews. Amsterdam contains the largest Jewish settlement. Most of them are tradesmen. In this occupation, there are three Jews to one Dutchman. The diamond trade of Amsterdam lies entirely in Jewish hands.

Near the railroad station of Amsterdam there is the poor Jewish quarter. These shabby looking streets smack of past centuries. Here the Jews ply a petty trade which gives them a bare subsistence. Life is poor, depressed, and dirty. In front of little stores, filled with different kinds of food and second-hand goods, stand men, women, and scores of children crying their articles for sale. The noise and the odor is more than one can stand. But the

passers-by are accustomed to this. They walk sluggishly, a characteristic of the Dutch, stop at about thirty stores and buy something at the 31st.

The more active and energetic of the younger generation make every effort to break away from these dirty streets, dilapidated buildings, and dark halls; they want a larger and more comfortable world. From the dark streets come forth the Acostas and the Spinolas. Holland has many scientists, writers, and statesmen who have come from the poor Jewish quarter. Most of them are proud of their Jewish origin, and they are doing a great deal to expel poverty from the Jewish slums.

The shabby buildings are being wrecked. New modern homes are taking their places. From all directions historians and archeologists arrive to bid farewell to the last remnants of past Jewish life.

Several months ago the old, enfeebled, Jewish Holland was profoundly disturbed. For calm, tranquil and nonchalant Holland this was extraordinary, an event to be recorded. Even the Dutch were drawn into the Jewish uproar. What was it that transpired among the Jews of Holland?

A Committee appointed by the League of Nations is racking its collective brains over the difficult problem of how best to change the inconvenient present calendar, to arrange time calculations on a more rational basis and adjust the whole matter in accord with present conditions. The Jewish world is uneasy about these plans. There is a danger that the Sabbath will be "lost." The Dutch Jews, too, have learned about this, and it was sufficient to stir them from their usual slumber. No one remembers another event during recent decades which so passionately caught the attention of Dutch Jewry. Within the two hundred synagogues of the country, the rabbis explained from the pulpits what it was all about. The synagogues were filled to capacity. It was decided to unite with the other Jews of the world, and get as many signatures as possible for a petition to be sent to the League of Nations. All this was done with typical Dutch punctuality. The Jews of Holland supplied 110,000 signatures. This comprised almost all Jewish adults of the country. All inner quarrels were put aside for the time being.

Are there any quarrels among Dutch Jews? Of course there are, for they are divided into two camps, Ashkenazim and Sephardim. The former are in the majority and constitute the poorer class of Dutch Jewry; the latter consider themselves the aristocracy of the Jewish people, keep themselves aloof, and maintain communities of their own. Among these two parts of Dutch Jewry fre-

quent bickering takes place. In the past they resulted in embittered conflicts. Dutch Jewish history has much to tell about this. Today, however, these quarrels have largely subsided. The two communities have been coordinated and attention is centered on the autonomous management of Jewish affairs.

The Dutch Jews speak among themselves their own brand of Dutch which contains a great many Hebrew elements. But notwithstanding the uniform language, one can easily tell an Ashkenazi from a Sephardi by the difference in appearance and general bearing. In recent years a great number of intermarriages have taken place, chiefly among the Sephardim. Naturally, the number of the Sephardim is constantly on the decline.

One may estimate the influence of the Jews in Dutch life by the number of Hebrew words which the Christians of Holland employ. Frequently one meets Dutch Gentiles who will not admit this. The Hebrew words seem to them to be of purely Dutch origin which have been part of their language for thousands of years.

The cemetery of the Sephardim lies on the outskirts of Amsterdam. In the past this place was accessible only by a water way. At that time the dead were carried on boats. On the opposite bank was a horse with a rope attached to the boat and thus the vessel was pulled across. Since then, many waterways have been filled, so that today the cemetery is accessible also by land. On approaching it one sees an old black fence bearing nearly-effaced Hebrew letters. In this damp earth entire generations of Jewish Amsterdam sleep their eternal sleep. Many a tombstone is sunk deep into the ground. There are also a few imposing monuments, especially cared for, which stand erect above the ground.

The caretaker of the cemetery is an elderly man of Portuguese descent. He is a brother of a well-known Dutch writer. "We are watching here," the caretaker declares, "not only old graves, but also old Judaism which we exert ourselves to conserve."

Let us stop for a moment. Here stand the beautiful monuments of the first Jewish printers of Amsterdam: Athias, Poa, Benevite, and others. Upon these monuments different biblical passages are inscribed. We continue our walk and after a while we stop again. The caretaker sticks his cane into the ground and immediately I note the resistance of a stone down below. We scratch off some grass and dirt and the upper surface of the stone appears. We scratch a little more and discover a few letters, barely legible: "Spinoza." Here lies the mother of the great philosopher. In another place we

find no stone at all, but he who accompanies me knows that it is the grave of Uriel Acosta.

Breeze, grass, and sunken graves, all add a sort of solemnity to the conversation which suddenly breaks forth. The caretaker speaks, he won't let me answer, but just speaks, speaks his heart. "We couldn't help being severe to Spinoza, his excommunication in 1656 was necessary, we had to protect what was Jewish within the Jew. One must be harsh when one has something to guard, something to preserve, otherwise Jewish life in Holland would have vanished long ago."

The conversation is interrupted. In a quiet, serious mood we leave the grave of Spinoza's mother and continue our walk over the muddy ground. Again we stop.

"This is the grave of Belmonte, one of the famous Belmontes, the celebrated Jewish family which has given us so many great men. This is one of the Belmontes who played an important role in the political life of Portugal and later in that of Holland. His grave, as you see, is neglected. This is really a disgrace to us all. But there are many Belmontes today in America. I wish

that my words would reach them; let them at least in a minor way pay their indebtedness to a great ancestor. Let them help restore the old grave of one of the noblest Jews of old Holland."

This request was made with so much warmth that I was touched, and promised to comply with his wish. Let these words reach those whom they may concern.

With a depressed heart I left this abode of the dead, the old cemetery where entire generations sleep their eternal sleep.

On the way out I came across a funeral procession. It was that of a Sephardic Jew who had lived in Hamburg for many years. "In his will he made known his desire to be buried in Holland, the land of his ancestors, in dear Holland which is perhaps the loveliest home for our people since the expulsion from Palestine."

Thus spoke one of those accompanying the funeral procession, and every word was uttered with conviction and contentment, so typical of the Dutch Jews. Was not Amsterdam called by Jews three hundred years ago "New Jerusalem"?

## Among Our Contributors

ISRAEL COHEN is an author, living in London. He is a former political secretary of the World Zionist Organization. He has written several books, and many articles for the Jewish and general press.

MIRIAM HELSTEIN graduated from the University of Denver in 1927, and taught for several years in the B. M. H. Synagogue Sabbath School in that city. She is now living in Chicago, where her husband is a newspaperman, and where she herself has done some writing as a means of keeping busy though married. In her spare time she serves as national secretary of Delta Phi Epsilon, Jewish college sorority.

MAURICE SAMUEL is the author of "You Gentiles," "On the Rim of the Wilderness," and other well-known books.

LOUIS MINSKY is a prolific contributor to the Anglo-Jewish press. He lives in New York, and is a correspondent for several London Jewish weeklies.

ISACQUE GRAEBER was born in Alsace. He graduated from the Sorbonne in Paris, where he took his Ph.D. For a time he was connected with the *Sentinel*, of Chicago. At present he lives in New York. He is the author of "Concept in the History of Philosophy," published in English and French, and has written hundreds of essays for many literary and scientific journals. He was once Mexican and traveling correspondent for Universal Service.

D. LEHRER is a newspaperman living in Brussels, Belgium. He is especially interested in conditions of the Jews in France, Belgium, and Holland, and has written many articles on that subject.

P. ALLEN RICKLES is a prominent Seattle attorney and communal worker of the Northwest, where he is also a Jewish leader. He is a past president of Seattle Lodge No. 503, B'nai B'rith, and is extremely active in all B'nai B'rith matters in District No. 4.

HENRY MONTOR, managing editor of the *New Palestine*, is a young journalist living in New York City. He has contributed many articles to the Anglo-Jewish press.



*Waltzes aren't the only beautiful things of which Vienna can boast. Here is Fraulein Iddy Kohn, a Viennese society girl, who was recently selected, in a competition, as the world's most beautiful Jewess.*

ALL phases of the present Jewish problem in Europe will be discussed at a world conference of representatives from the organized Jewries of different lands in Switzerland this summer, it was announced after the last meeting of the administrative committee of the American Jewish Congress. The conference will probably be held right after the Zionist Congress, in Basle.

JULIUS J. FRANK, father of Waldo Frank, the author, died in New York last month at the age of 79. He was born in New York City, received three degrees from City College, and practiced law for 49 years, retiring at the age of seventy. For many years he was prominent in B'nai B'rith work, having been president of Mount Sinai Lodge No. 270. He was also a trustee of the New York Society for Ethical Culture, and first recording secretary of the New York Y. M. H. A.

ROUMANIA now has a Jewish Party. It was formed last month as the result of a decision to amalgamate all the existing Jewish political organizations in the old Roumanian provinces. It will serve as the instrument of the Jewish minority.

The executive of the new Party will call a congress soon to prepare a constitution and work out a program with a view to fighting for Jewish rights and to secure Jewish political, religious, cultural, and social interests. The new Party is being opposed by the Union of Roumanian Jews.

## A CROSS-SECTION

ASSURANCE that the interests of the Jews in Mexico would be at all times safeguarded by the Mexican government was contained in an interview by a Jewish Telegraphic Agency correspondent with Carlos Riva Palacios, minister of the interior. Senor Palacios unequivocally declared that the government frowned on all anti-Semitism and anti-Semites.

"We only ask strict obedience to our laws," he stated, "and give Jewish and other foreign elements all facilities to prosper economically. The economic situation made adjustments in the public markets necessary, but the action had no anti-Jewish leaning, and was destined to arrange the growing city's needs satisfactorily."

Senor Palacios referred to the action of some weeks ago, when Jewish market vendors were driven from their places of business by police and deprived of their trade licenses. Led by B'nai B'rith, a great Jewish protest followed this event.

The interviewer reminded Senor Palacios of the desperate economic situation of those Jewish market vendors. The minister of the interior stated the government's willingness to help them set up their own markets and declared that all who incite trouble against the Jews will be punished. He promised to look personally into all complaints.

J. L. WEINBERGER returned from Mexico City last month, where he had been sent by B'nai B'rith as a special investigator to study conditions at first hand, as a result of the anti-Jewish disturbances there two months ago.

Mr. Weinberger reported personally to President Alfred M. Cohen. The latter stated that since Mr. Weinberger's visit conditions for the Jews of Mexico have materially improved.

A JEW has been elected president of the Cornell United Religious Work, a semi-official University organization composed of the representatives of twelve religious groups. With the advent of the B'nai B'rith Hillel Foundation on the Cornell campus two years ago, this organization changed its name from the Cornell University Christian Association to the Cornell United Religious Work.

The new president is Jacob N. Blinkoff. He is vice-president of the Student Council of the Hillel Foundation. A Catholic was elected vice-president, and a Protestant secretary of the organization.

THE day before his 54th birthday, Mortimer L. Schiff, only son of the late Jacob H. Schiff, famous Jewish banker and philanthropist, and brother-in-law of Felix Warburg, died suddenly in his home at Oyster Bay, New York.

Mr. Schiff was prominent in banking circles, and had been following in the footsteps of his famous father as a philanthropist. Last month he was elected president of the National Council

of the Boy Scouts of America. He was one of the largest contributors to the Federation for the Support of Jewish Philanthropic Societies of New York, having given \$625,000 in fourteen years. He was a generous donor to many other worthy causes.

HUNDREDS of young people gathered at the Athenaeum in New Orleans recently to celebrate that city's first Jewish Youth Day. This event served to introduce the recently-formed Council of Young Jewish People's Organizations to the community of New Orleans, and to take cognizance of the work being done by them in their endeavor to maintain high social standards.

Organizations belonging to the Council are: Aleph Zadik Aleph, Centre Club, Junior Anshe Sfard Synagogue, Junior Hadassah, Menorah Players' Guild, Synagogue Athletic League, Y. M. H. A. and Y. W. H. A.

Jewish Youth Day will be celebrated annually in New Orleans.

ALL aliens will have to be registered in the State of Michigan, unless the bill just passed to that effect can be proved unconstitutional. In spite of protests from B'nai B'rith, and practically all other national and many local Jewish organizations, Governor Wilber M. Brucker signed the bill which had been passed by the legislature of the state. An imposing array of legal talent has been marshalled to prevent the enforcement of the law. It is understood that 21 other states are ready to pass similar laws. Leading constitutional authorities have declared the Michigan bill to be unconstitutional, a view in which the Detroit commissioner of police concurred.



Mortimer Schiff

# OF JEWISH LIFE

FIFTEEN were ordained as rabbis at the Hebrew Union College, Cincinnati, last month. Rabbi Samuel Hirshberg, Milwaukee, Wis., made the baccalaureate sermon. The day after commencement exercises, the institution's new \$250,000 library was dedicated.

Five seniors were ordained rabbis at the Jewish Institute of Religion, New York City. Judge Benjamin N. Cardozo, chief justice of the New York court of appeals, delivered the principal address.

Nineteen new rabbis were ordained at the commencement exercises of the Jewish Theological Seminary, New York City. At the end of the ceremonies, Dr. Cyrus Adler, president of the Seminary, paid tribute to the late Mortimer Schiff. The principal address was delivered by Louis Finkelstein, associate professor of theology.

NEXT year there will be no conflict between the American Legion national convention and the Jewish holidays, Alfred M. Cohen, President of B'nai B'rith, has been assured by Legion officials.

When Mr. Cohen learned that the Legion's convention this autumn begins on Yom Kippur, he immediately brought the fact to the attention of that body.

INTERMARRIAGE and ignorance of Judaism were branded as the principal causes of the future destruction of Judaism in small American communities by Rabbi Adolph Coblenz and Milton Fleischer of Baltimore, and Rabbi S. H. Metz and Al Shefferman of Washington, at the Seaboard Regional Conference of the United Synagogue of America in Washington, D. C., last month.

A CHECK for \$250, to be used as a scholarship for a needy student at the Hebrew University in Palestine, has been sent to the American Committee for the Hebrew University by the B'nai B'rith Hillel Foundation at the University of Illinois. The scholarship will be awarded at the discretion of the Chancellor.

The money was raised primarily through tutoring sessions for the final examinations at the University of Illinois last month.

BROADWAY will offer plays in Yiddish beginning in September, when the Yiddish Art Theater, headed by Maurice Schwartz, moves to one of the Shubert theaters in the Times Square district. The following playwrights will be represented in the repertoire: Tchekhov, Molliere, Ibsen, Shaw, Gorky, Shakespeare, Rolland, Sholom Asch, Jacob Gordin, Ansky, and Sholom Aleichem.



*A structure of outstanding beauty is the nine-sided \$1,500,000 Bahai Temple at Wilmette, Ill., near Chicago. The temple, nearing completion, was dedicated recently. It will be open to all religions, sects, and peoples, and is dedicated to "the oneness of God and the oneness of mankind, the union of science and religion, universal education, and the fundamental oneness of religions."*

THE Talmud Torah of Minneapolis, one of the outstanding Jewish schools in the country, celebrated its twentieth anniversary with a dinner June 4. The institution has four branches.

In its educational program and methods of teaching, the Talmud Torah has been praised by recognized Hebrew educational authorities of the country as one of the most advanced in the nation. One thousand pupils are enrolled at present, and more than five hundred have been graduated.

This important institution was originally organized by Minneapolis Lodge No. 271, B'nai B'rith. Harry Fiterman, treasurer of the local lodge, was chairman of the anniversary celebration, while Arthur Brin, a member of the General Committee of District No. 6, and Amos Deinard, president of Minneapolis Lodge, were both members of the Anniversary Committee.

A STIR was created recently in Paris when it was announced that an anonymous donor had made a gift of 325,000 francs for the "diffusion of Jewish truths through the publication of works on the Jewish religion." Edmond Fleg, Israel Levi, chief rabbi of France, and Sylvain Levi, president of the Alliance Israélite Universelle, form a committee to issue the works required by the gift, and have organized a publishing society called "Sefer."



*The 36th annual memorial services for Jewish war veterans was held at Temple Emanu-El, New York City. The photo shows the procession on its way to the Temple.*

# Jewish News From Many Lands

By MORRIS GOLDBERG

**A**N organization called "Souvenir Francais Israelite" has recently been formed in Paris for the purpose of safeguarding and caring for the tombs of Jewish soldiers who were killed in the World War. The opening meeting was presided over by the Chief Rabbi of France, and among the distinguished audience were Generals Grumbach, Hauser, Lucian Levy, Leon Rheims, Alphonse Weiller and others of high military rank. General Lucien Levy was chosen President of the newly formed society. The importance of such an organization was suggested by Rabbi Liber as far back as 1915 in the columns of *L'Univers Israelite*. He suggested that a thorough search be made in the cemeteries and battlefields in all fighting zones to determine the number of Jewish soldiers who fell in battle and that a system of properly guarding their tombs be evolved. To accomplish this task, the committee of this Society will communicate with relatives of soldiers lost in the war so that their places of burial may be traced. The present secretary of the "Souvenir Francais Israelite" is Rabbi Joseph Sachs of Paris.

**I**N a recent issue of the *Dernieres Nouvelles de Strasbourg* appears an account of the life and career of the famous composer of Jewish origin, Emile Waldteufel, who died in Paris in 1915. The journal advocates that a memorial tablet be placed over the house where the composer was born.

Emile Waldteufel was born in Strasbourg in 1837 and studied music in Paris. He composed much dance music for orchestra and piano and is best known for some of his waltzes. In 1865 he was appointed pianist to the Empress Eugenie.

**I.** L. BEDDING, Jewish-Dutch painter, has recently given a public exhibition of his canvases in Amsterdam. The artist has completed some excellent work in oil and water colors representing scenes of Jewish life in Holland, as well as portraits of well-known personages.

**M**R. E. DIGTMAKER, floriculturist of Rotterdam, Holland, received at the International Flower and Plant Exhibition a silver medal for his beautiful plant decorations. Mr. Digtmaker has shown on numerous occasions his excellent work as a culti-vator of new species of flowers.

*Mr. Goldberg has selected, compiled, translated, and abridged the news contained in this department from the Jewish and non-Jewish press of all the countries in the world which contain Jewish communities of any size. It is an important cross section of world Jewish activities which are not usually reported by the American Jewish press.*

—Editor.

**A**CCORDING to the latest issue of the Portuguese-Jewish monthly journal, *Ha-Lapid*, the revival of Judaism and the study of everything pertaining to international Jewry are spreading rapidly among the Marranos of Portugal. Formerly descendants of the Jewish race since the time of the Inquisition did not dare return to the faith of their ancestors, but now they are free to practice Judaism openly, if they so desire. As a result of political freedom there are now thriving Jewish communities in several cities and towns, namely Lisbon, Porto, Coimbra, Braganza, and Belmonte. Within the past month an evening course of Hebrew studies for adults has been established in the library chambers of the Shaare Tikva Synagogue of Lisbon. The classes are held twice a week and are directed by Dr. Ana Herzberg. The leaders of the Lisbon Jewish community have an efficient system of religious instruction for children which includes regular synagogue attendance. Mr. Mendel Diesendruck, well-known local *Chasan*, recently organized a choir of thirty children, which is now being trained to accompany religious services in the synagogue.

**A** JEWISH branch of the League of Nations' Union has been established in Glasgow, Scotland, in which Mr. J. M. Samuel, prominent communal leader, was appointed Chairman.

**T**HE plans of the architects Josef Neufeld and Sigmund Ochs, of Berlin, were awarded first prize at a competitive examination in which 225 contestants from all European countries submitted plans for the

building of the new Jewish Hospital in Zagreb, Croatia. Mr. Neufeld was born in Palestine and had been previously awarded first prize for several Palestinian structures. Among the plans which brought him fame and success were the outlay of a part of Tel Aviv, a theater for the Histadruth Hapoalim, and a communal school.

**T**HE International Order of "Merite Humain," with headquarters at Geneva, has just given honorable mention to two books of poems by the Jewish writer, Pierre Creange. The books are "Le Paria au Manteau de Soleil" and "Le Chemin Eternal." Mr. Creange has been elected an officer of this order.

**A** new literary journal, printed in German, has begun to make its appearance under the editorship of Mr. Norbert Welder, entitled *La Communauté Juive*.

**D**R. WILLIAM STERN, professor of psychology at the university of Hamburg, recently celebrated his sixtieth birthday. He is a leading authority on applied psychology and his standard work, "Psychology of Early Childhood" is used throughout Germany. Professor Stern is also Director of the Psychological Laboratory at the University of Hamburg, and the author of numerous monographs on his researches.

**E**RNST GOLDSCHMIDT, famous Danish painter and art authority, has just published his third volume on "French Painting in the 18th Century." The author is a native of Copenhagen, where he was born in 1881. He has held public exhibitions of his canvases in France, Holland, Germany, and Sweden. His paintings consist of portraits and landscapes of Scandinavian scenery. Goldschmidt was editor of *Det Nye Kunstablad* (The New Art Journal) and has written a great many standard works on French painting, on which subject he is considered one of the foremost living authorities.

**O**SCAR HIRSCH, well-known Swedish engineer and philanthropist, died recently in Stockholm in his 83rd year. Mr. Hirsch was for many years president of the Jewish community of Stockholm and the founder of several social welfare organizations. His philanthropy was devoted

to many Jewish and non-Jewish institutions, as well as to Swedish educational movements.

"ROMANTICISM" is a new work published by Bonnier of Stockholm and written by the famous Jewish-Swedish historian of art, Prof. Ragnar Josephson. The book treats of painting, sculpture, and architecture, and is divided into three parts: German, English and Spanish romanticism.

THE Greek Minister of Education has given permission for the construction of five communal schools to be used entirely for Jewish children. These schools will be located in Saloniki and will permit ten hours per week for Hebrew and related Jewish studies. Although the teachers will be paid by the State, they will be under the direct supervision of the Jewish community. When the schools are built they will make room for the additional Greek-Jewish students numbering about 1600, who are at present attending educational institutions in foreign countries.

IN far off Persia the Alliance Israélite conducts a school in the town of Yezd. There are about one hundred boys and fifty girls who are supported, fed, and educated in this institution. The Jewish population consists of 1,750 individuals among whom are several wealthy families. The majority of the Jews are engaged as shopkeepers, distillers, and weavers of silk, the latter type of work being their specialty. The Jews of Yezd are a practical people and with rare exceptions interest themselves in no studies. They are usually very ignorant and superstitious, and have a firm belief in the existence of the *evil eye*. In order to protect their children from this supposed danger they attach all kinds of charms and amulets to the forehead and chest of each child, believing that thus they ward off any lurking mishap. The district where the Jews dwell is made up of narrow winding streets, counting 228 almost dilapidated houses of which only thirty are suitable for human habitation. Since the arrival of the *Alliance* great improvement has been introduced into the Jewish quarter.

BULGARIAN Jewry has recently experienced unpleasant journalistic conflicts between Zionists and non-Zionists. The "Edinstvo", the organization of non-Zionists, accused the Zionists of Bulgaria of electing themselves to the Central Committee of the Jewish Agency. It is claimed

that the non-Zionists were promised an opportunity of representation on the Agency, but that the Zionists ignored them and took it upon themselves to represent all Bulgarian Jewry. This move the "Edinstvo" regards as an insult and has forwarded a letter of protest to the president of the Jewish Agency. The communication demands proper representation of the non-Zionists on the Agency, and adds that "Convinced of the impossibility of establishing a Jewish Home in Palestine, we, however, approve of Jewish colonization in that country, such as in any other country. Similarly we are in support of the Jewish Agency, and as non-Zionists we wish to form a part of the Bulgarian Jewish Agency."

THE Jewish-Dutch composer, Mr. Sim Gokkes, has completed a new composition entitled "Exodus," a biblical scene, with scores for mixed chorus and orchestra. It will be played before the public at the beginning of the Winter season.

THE Jewish community of Arnhem, Holland, has published a yearbook, which gives a description of their communal activities. The volume is dedicated to the late Chief Rabbi Wagenaar, who was for many years spiritual leader of Arnhem's Jewish community.

RABBI S. Th. de Vries of Haarlem, is the author of a new textbook in Dutch on the Hebrew language. This is the first time since the year 1900 that a book written in Dutch for the study of Hebrew, suited for Jew and non-Jew, has been published in Holland.

DR. N. M. Josephus Jitta has been appointed president of the section on public health, a branch of the international conference on hygiene which is about to meet at Geneva. Dr. Jitta is one of the leading physicians of Holland and represented that country on previous medical conferences.

SENATOR Henry Polak, President of the General Federation of Diamond Workers of Holland and former chairman of the Dutch Socialist Party, has promised his aid in opposing any reform in the present calendar. This news has been hailed with joy by orthodox Jewish leaders in Holland.

LA REVUE of Lausanne, Switzerland, official organ of the Radical-Democratic-Federal Party, expresses the following opinion on the pamphlet entitled, "The Jews and Us" by the Swiss journalist, C. A. Loosli: "Loosli, the well-known journalist, has been very anxious to express his feelings concerning anti-Semitic tendencies which have become noticeable in certain Swiss regions under the influence, it appears, of foreign agencies. The author does not hesitate to assert that he sees danger in anti-Semitism not merely from the international but also from the human point of view. In addition, anti-Semitism is nothing but a return to barbarism. Mr. Loosli brings to our notice that the pioneers of the new Confederation, Augustin Keller, Jacob Staempfli, and Jacques Dubs, were advocates of equality for all citizens, whether they be Christians or Jews. — Anyone who attacks Jews, continues Mr. Loosli, is an enemy of Liberty and Humanity." On the whole, this brochure carries an excellent lesson of tolerance.

A MISSIONARY of the Dutch Reformed Church has labored among the Jews of South Africa for five years without making a single convert, according to a report made to the church's synod at Pretoria.

NO difficulty will be encountered by Jewish immigrants to Spain, Alejandro Lerroux, Spanish Foreign Minister, declared in an interview recently. While the government has not yet abolished the expulsion edict of 1492, he said, real equality will be granted all Spanish citizens. The government has already taken steps, he announced, to naturalize many Jews within its domains.

JEWISH CALENDAR		
5691-1931		
Fast of Esther.....Mon., Mar. 2		
Purim.....Tues., Mar. 3		
Rosh Chodesh Nissan....Thurs., Mar. 19		
1st Day of Pessach....Thurs., Apr. 2		
8th Day of Pessach....Thurs., Apr. 9		
Rosh Chodesh Iyar....Sat., Apr. 18		
Lag B'Omer.....Tues., May 6		
Rosh Chodesh Sivan....Sun., May 17		
Shavuoth .....Fri., May 22		
Sat., May 23		
*Rosh Chodesh Tammuz....Tues., June 16		
Fast of Tammuz....Thurs., July 2		
Rosh Chodesh Ab....Weds., July 15		
Tisha B'Ab.....Thurs., July 23		
*Rosh Chodesh Elul....Fri., Aug. 14		
5692		
Rosh Hashonah.....Sat., Sept. 12		
Sun., Sept. 13		
Fast of Gedaliah....Mon., Sept. 14		
Yom Kippur.....Mon., Sept. 21		
1st Day of Succoth....Sat., Sept. 26		
8th Day of Succoth....Sat., Oct. 3		
Simchat Torah.....Sun., Oct. 4		
*Rosh Chodesh Cheshvan....Mon., Oct. 12		
*Rosh Chodesh Kislev....Weds., Nov. 11		
1st Day of Chanukkah....Sat., Dec. 5		
NOTE: Holidays begin in the evening preceding the dates designated.		
* Rosh Chodesh also observed the previous day.		

# B'nai B'rith is Making Progress

By P. ALLEN RICKLES

HE name B'nai B'rith which we adopted for our fraternity is an extremely broad one and is all-inclusive. By reason of the fact that every Jew is from birth a Ben B'rith — a Son of the Covenant — he is therefore from the very outset eligible to membership in the Order. Such being the fundamental basis of eligibility for membership in B'nai B'rith, an ardent member has the right to raise the question as to why our Order has not a membership of several hundred thousand in the United States and perhaps a million or more throughout the world.

It may be somewhat presumptuous on my part, being only a humble member in the ranks, to even suggest such a question, when perhaps the outstanding leaders of the Order have been doing their utmost to solve just that problem. Nevertheless, I am simply venturing an opinion as to the cause of the trouble and further expressing a prophesy (perhaps it is merely a wish-thought) that with the policy that the Order has been following for the past several years, and with increasing activity along this line, B'nai B'rith will eventually have the membership it deserves, because of the fact that it is making progress.

As one follows the activities of the Order through its history, it is found that our fraternity did not, until very recently, hold out any appeal to the large masses of our people. It was on the one hand like a college fraternity, catering to a certain degree of exclusiveness, and on the other hand it had most of the ear-marks of the average run of non-Jewish fraternities, such as the Woodmen, Elks, Eagles, etc. It was distinguished from these only in the fact that it had a Jewish name, one had to be a Jew to be eligible, and its philanthropic activities were directed along Jewish lines.

For many years the Order was exclusive, if not openly, at least in fact. Only the so-called "better" Jews were members and only such were in any event permitted to be the leaders. This fact is to a large extent pointed out by Professor Horace Kallen in his book "Zionism and World Politics," where he credits the growth of the Zionist movement in America to the rise of the

influence of the Russian Jews in American Jewish affairs. He there makes the statement that the "Russian Jews couldn't get into the German B'nai B'rith fraternity." And, although through a later development the bars to membership were broken down, in most of the communities this was achieved only by having two or more lodges in a city, one for the Jewish proletariat and the other for the bourgeoisie. Occasionally one would join the aristocratic lodge who really didn't belong there, in the hopes that he might thus hide his humble beginnings, even as some Jews of wealth become members of the Episcopal Church.

Nevertheless, progress was made, even though the class distinction in the ranks of the Order was very pronounced. During the last decade, the Order attempted to solve this problem by causing the lodges in the various cities to unite — in Seattle and other communities two weak lodges formed one strong one, in Cincinnati six lodges were made into one, in San Francisco ten lodges were merged into three, and so on. In fact, the Grand Lodge of District No. 4, with whose activities I am most familiar, refused to grant a charter for a new lodge in a city where one already existed. And for many years under this policy District No. 4 flourished and grew in membership.

When we stop and consider the fact that District No. 4 has a larger B'nai B'rith membership than District No. 1, which includes New York, New England, and Eastern Canada, containing a preponderant percentage of the total American-Jewish population, we can readily see that something must have been wrong with the policy of the Order that such a situation could exist.

The reason for this condition, in my opinion, is that the masses of the Jewish people, not having been invited into the Order from the beginning, formed several other fraternities, based from the outset on democratic principles. Thus they grew in strength in the larger centers of Jewish population, while B'nai B'rith continued exclusive with a small membership. And when it prepared to let down the bars, a great deal of propaganda became necessary to overcome the feel-

ing towards the Order that had developed in these centers.

A similar condition, as I understand it, exists in Europe to an even greater degree. There only the "very best" Jews become members of the Order. In fact, one must have a rather lengthy pedigree to get by.

I remember the case of a very splendid Jewish citizen of Seattle, who had for several years been retired from business, and was devoting himself entirely to public Jewish service. He later went back to live in Dresden, Germany, where his brother was the proprietor of one of the large department stores, and also was one of the leaders in the World Zionist Movement. Nevertheless, when this man made application for membership in the B'nai B'rith lodge of Dresden, the Secretary sent to Seattle Lodge a lengthy letter of inquiry concerning the entire life history of this applicant as we knew it in Seattle. And I suppose had some flaw been found in that record according to the standards set by that particular lodge, our good citizen from Seattle would have been rejected from membership.

To me, such ideas of membership are completely contrary to the principles and objects of B'nai B'rith, if we sincerely believe in those principles, instead of using them solely for the performance of lip service during the initiation. Also, such an exclusive policy, where it has prevailed, has tended to retard the membership and influence of the Order. Where it has been broken down, as in District No. 4, the influence of B'nai B'rith has been greater, and the membership has increased by leaps and bounds.

I hold to the view that every Jew is a Son of the Covenant, and is thus eligible to membership and should be urged to join, unless by reason of notorious conduct he has forfeited his right to belong to a lodge with good people. Furthermore, I believe that the strongest reason for joining the Order is that one is a Jew.

I have "sold" a great many B'nai B'rith memberships, both singly and collectively. I have told about our philanthropic work, the Anti-Defamation League, the Mexican activity, the Hillel Foundation, the A. Z. A., and all the many other things that we have to our credit. However, I always concluded my

sales talk with the statement to the prospective candidate to forget all these activities and simply join because he is a Jew and that this is the one Order that is primarily working for the greater solidarity and prestige of Jewry and is bringing all elements together for a common purpose.

It has been on only rare occasions that the membership has had the opportunity of hearing a B'nai B'rith orator who wasn't forced to inspire interest in the Order by resorting to the practice of bringing tears to our eyes by describing the consumptives whom we are helping and the immigrants that were assisted, but who was bold enough to develop a talk on B'nai B'rith based solely on the principle of "Ivri Anochi—I am a Hebrew."

Some might say that the enumeration of these activities which we hold to our credit are the very things that appeal to the average person and that that is the method used by all fraternities to get members. That is absolutely right — only we are different. We don't need Chanukah Charity Funds and baskets for the poor, just because we see Christmas Funds. I hope that we shall never reach that charitable stage! And in the same way our fraternity should be different. Membership solicitation can be based on higher principles.

There was a time when we appealed for membership with sick and death benefits. Some thought that when we gave up these personal advantages to the membership, we had sounded the death-knell of B'nai B'rith. On the contrary, we gained in strength.

I recognize the sales value of all our accomplishments. However, there are Jewish organizations whose sole purpose is philanthropic. This is only part of our work. There is an organization devoted entirely to immigration; we only undertook some phase of this activity in an emergency. There are other organizations doing anti-defamation work, and there are several groups attempting to develop Jewish consciousness in our college youth. But there is only one organization that does all these things, that is all-inclusive in membership, that caters to the cultural development of the rank and file, and that at the same time possesses the potential powers for solidifying Jewry—and that is B'nai B'rith.

Now let us go just one step further. I have found by practical experience that the greatest interest in B'nai B'rith meetings can be aroused by regularity in cultural

activities that have a popular appeal. While president of Seattle Lodge, I didn't have a single entertainment meeting. I fostered and promoted open forum discussions on live and interesting subjects. The chairman of this activity and myself were liberal enough not to be afraid to discuss any subject of Jewish interest.

Although at first we were informed that "this subject wasn't proper" and "that one wasn't debatable," we pushed the matter through until every subject of value became perfectly proper. We invited, begged and pleaded with the average member, not only to listen but to join in the discussions. And the membership fell into the spirit of the open forums and enthusiastically participated in them and expressed their views on the many subjects discussed. That year our meetings were the largest in average regular attendance. I am not particularly interested in one or two big meetings a year. To our liberal open forums, however, the membership crowded the lodge room at every meeting.

The thought that I mean to convey in all this is that the Order and the lodges must hold an appeal to the masses of Jewry. We must cater to their spirit and understand their interest. We must give up the foolish, aristocratic attitude towards membership, which also carried with it taboos on discussions in the lodge room of any subject not approved by a certain few.

It was only about eight years ago that on the floor of Seattle lodge a report on current events was being made, and the speaker happened in the course of his talk to discuss some Zionist event of interest. Immediately a member arose and called the attention of the president to the avowed policy of the Order, which forbade the discussion of anything pertaining to Zionism. And the president ruled that even a news item in regard to this movement, which was stirring entire world Jewry, was out of order. Zionism in a B'nai B'rith Lodge room was "verboten." The fact that it was the outstanding movement in Israel, the fact that it was the liveliest issue in world Jewry, the fact that it held a magnetic appeal to the Jewish people throughout the world, counted for naught. The B'nai B'rith leaders of that day disapproved and that ended the matter.

Such policies naturally retarded the influence of the Order. It lacked popular appeal for the reason that it was undemocratic and had never gotten over the original conception

of its purpose — to create an exclusive Jewish fraternity.

For the past several years B'nai B'rith has been making rapid progress. The bars to membership have been broken down. Taboos on the discussion of certain subjects have been abolished. Today we are, as is said in the Passover Haggadah "B'nai Chorim" — free men.

In the course of this march of progress there came into the office of Constitution Grand Lodge Secretary the late Dr. Boris D. Bogen, who was a real democrat, a leader coming from the ranks, a social worker, a humanitarian, who knew and understood the spirit of the rank and file. He could make a B'nai B'rith talk that was filled with the old style Jewish anecdotes, that was a modern version of the "bal darsh's drasha," and he wasn't limited to enumerating for the 57th time the five points of the Wider Scope, in order to inspire interest in the work of B'nai B'rith.

And we continued making progress. The dull, drab, uninteresting *B'nai B'rith Magazine* was replaced by a colorful, interesting periodical, filled with splendid articles and containing forceful, pointed editorials written in popular style, intended to appeal to and captivate the large numbers of B'nai B'rith members.

This same type of editorial has continued in the magazine, so that we now find there praise for the children of the immigrants that have risen to Jewish leadership, as well as a kind word for Zionism, and for every undertaking and activity that holds any interest to our people.

Today and for the past several years the Order has done its utmost to appeal for a large membership; and progress is being made along this line. In time, as the Order continues to follow the present policy, it will overcome the attitude that exists toward it in the large eastern centers of Jewish population. As it accomplishes this purpose, we will not be faced with such a paradoxical situation as District No. 4 having more members than District No. 1.

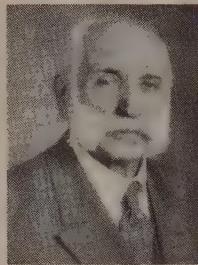
We have been making progress, and as the Order has taken on a democratic appearance, it has grown and will continue to grow in strength and influence. Such a progressive policy will eventually make B'nai B'rith the largest and most outstanding Jewish fraternal Order and will give it the dominant voice in Jewish affairs.

# HAIL TO B'NAI B'RITH VETERANS!

The B'nai B'rith Magazine Honors Brethren Whose Membership in the Order Exceeds Sixty Years



ALBERT ASCHER  
Chicago, Ill.  
82 years old  
Joined Order in 1871



DAVID KISCH  
Palisade, N. J.  
83 years old  
Joined Order in 1871



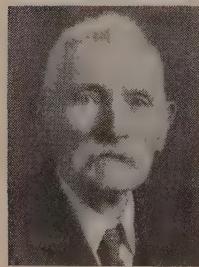
NATHAN M. JACOBS  
Alameda, Cal.  
104 years old  
Joined Order in 1861



DAVID WETZLER  
New York City  
85 years old  
Joined Order in 1871



SIMON FREUND  
St. Louis, Mo.  
84 years old  
Joined Order in 1871



MOSES MORRIS  
Stockton, Cal.  
95 years old  
Joined Order in 1869



DAVID COHAN  
San Francisco, Cal.  
86 years old  
Joined Order in 1868



HARRIS PEYSNER  
Winthrop, Mass.  
90 years old  
Joined Order in 1862



ADOLPH FREUND  
Detroit, Mich.  
84 years old  
Joined Order in 1868



JOSEPH MERCY  
Long Beach, Cal.  
83 years old  
Joined Order in 1869



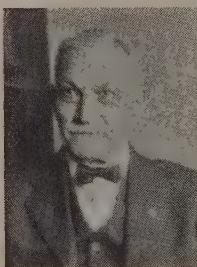
MAX FRANKEL  
St. Paul, Minn.  
85 years old  
Joined Order in 1870



FEIST BERLINER  
New York City  
84 years old  
Joined Order in 1869



MICHAEL FELSENTHAL  
New York City  
93 years old  
Joined Order in 1862



MORRIS MARKS  
Chicago, Ill.  
83 years old  
Joined Order in 1870



JONAS STRAUSE  
Terre Haute, Ind.  
87 years old  
Joined Order in 1865

DAVID GENSBURGER  
Memphis, Tenn.  
87 years old  
Joined Order in 1867

EMIL L. GOLDBAUM  
Memphis, Tenn.  
83 years old  
Joined Order in 1870



WILLIAM S. RICH  
Newark, N. J.  
81 years old  
Joined Order in 1871

MAX GOLDBERG  
San Francisco, Cal.  
80 years old  
Joined Order in 1871

ARNOLD WOLFF  
Ravinia, Ill.  
85 years old  
Joined Order in 1867

# NEWS OF THE LODGES



WITH President Alfred M. Cohen presiding, and with approximately three hundred persons in attendance, Cincinnati Lodge No. 4 inducted thirty candidates into the Order last month at one of its most successful meetings in years.

The class was named after Brother Moses Schwab, in honor of that loyal member's twenty-five years of devoted service to the lodge.

Richard E. Gutstadt, National Director of the B'nai B'rith Membership Bureau, assisted President Cohen and the Cincinnati Degree Team. The ceremony of initiation was unusually impressive, and was climaxed by a very inspiring address by the President, in which he stressed the value of B'nai B'rith both as a major force in American and world Jewry and as a rare personal opportunity of every member to serve his people.

There were several outstanding features in connection with the Moses Schwab Class. Thirty out of an elected thirty-one men composed it, and of these, thirteen were lawyers, three doctors, and the rest were young business men, all filled with enthusiasm for the Order. One was a former "Hillel boy"—a man who had been active in the B'nai B'rith Hillel Foundation while at school. Another was the great-grandson of Joseph Abraham and a grandson of Victor Abraham, the former a Chief Justice of the B'nai B'rith Court of Appeals, and the latter a member of the Executive Committee of the Order at the time of his decease, and both nationally prominent and beloved leaders of B'nai B'rith.

A WOMEN'S AUXILIARY has been formed in Hollywood, Cal., through the initiative of Mrs. Birdie Stodel, Grand Counselor of the Women's Grand Lodge of District No. 4. A Junior Girls' League has been organized by the Pearl G. Rubenstein Auxiliary at Boyle Heights, Cal. The senior auxiliary there started less than a year ago with twenty members; today it has more than 120.

OAKLAND, (CAL.) LODGE No. 252 has presented a life membership certificate to Sam Samuels, past president of the lodge and a member for the past 54 years. A delegation from David Lubin Lodge, of Sacramento, was present to award certificates to three of their members who reside in the San Francisco Bay district. Ernest Saloman, Samuel M. Marks and Nathan M. Jacobs were thus honored. Brother Jacobs is 104

years old. This was the first meeting he had attended for twenty years.

The degree team of Oakland Lodge claims an all-time record for performing the initiatory ritual before different lodges in a single month. April saw them before six different lodges, traveling on one occasion to a small community 115 miles away. They visited San Francisco Lodge No. 21, San Jose Lodge No. 868, Santa Cruz Lodge No. 1050, Monterey County Lodge No. 1105, Bear Flag Lodge No. 846, and Oakland Lodge No. 252.

WHEN California Lodge No. 163, San Francisco, holds its annual picnic, it provides the entire State of California with something to look forward to half the summer and back upon the other half. This year the great event will be held July 26th, and judging from the reservations that have already been made by various Jewish groups, there will be six thousand present. The attendance at these picnics always runs into the thousands.

This year California Lodge is celebrating its sixtieth anniversary, and there will be a special program of pretentious affairs to commemorate the event. The entire membership is being engaged to make this outing the most colorful and attractive in the history of the lodge, according to Brother Charles E. Gould, president of the lodge and honorary general chairman. The proceeds will enable California Lodge to carry on its extensive philanthropic work during the year. Walter Mayer, junior past president, has been appointed active general chairman.

"OUR convention will have many pressing problems to discuss, all of a humanitarian nature," said William Sultan, president of District No. 6, in a recent radio speech over Station KSTP, St. Paul. He referred to the District No. 6 convention, which will be held July 5th, 6th and 7th, in St. Paul, simultaneously with the sixtieth anniversary celebration of Minnesota Lodge of that city.

"One of the things that our Order has constantly striven for has been to bring about a better understanding between Christian and Jew and to remove prejudice. B'nai B'rith has been the greatest Jewish factor in the United States in working out that problem. Our co-operation in that respect with the Federal Council of Churches of Christ has born wonderful results.

"In our philanthropic enterprises we have abolished the word creed."

WINNIPEG (Can.) LODGE No. 650 has been making splendid progress since the first of the year. It is now bending every effort toward the building up of a new Fresh Air Camp site.

As usual, the lodge has been emphasizing the intellectual side of its program. Its first speaker was a Christian clergyman, the Rev. Mr. Pilkey, who spoke on "The Philosophy of Brotherhood." He was followed by Mr. J. A. Cherniak, a local barrister, who gave a splendid review of a current Jewish play.

The largest attendance of the season was on hand recently to hear Brother Max Steinkopf speak on his experiences in China and Japan, whence he has but lately returned. He was there as a Canadian Trade Delegate. He brought back a glowing report of the Jewish activities in the Far East.

AS we go to press, a news flash from Chicago reports the sudden death of Hiram D. Frankel, lawyer, rabbi, lecturer, and B'nai B'rith leader. Brother Frankel was president of District No. 6 in 1918, and secretary of that District from 1923 until 1929. Born in Mayfield, O., 49 years ago, Brother Frankel was educated at the University of Minnesota, and practised law in St. Paul, Minn., for twenty years. He was a trustee of the Cleveland Jewish Orphan Home and the Leo N. Levi Memorial Hospital, and was active and prominent in many other Jewish activities. For a time he was rabbi of Congregation Israel, of Alton, Ill.

# 53 New Members in 48 Hours is Lodge Record

## Successful Campaigns Held in All Parts of Country

**O**KLAHOMA CITY acquires 53 new members in 48 hours! Kansas City (Mo.) initiates 53 and reinstates 65! Philadelphia lodges induct 260! Nearly 250 new members join Denver Lodge! One hundred join Allentown (Pa.) Lodge!

News like this points to a tremendous rebirth of enthusiasm in the Order and for the Order all over the United States. Almost weekly, encouraging reports reach national headquarters of B'nai B'rith, telling of membership campaigns going over the top "with a bang," of record attendances at lodge meetings, of new and inspiring features in local lodges which make them ever more significant forces for the advancement of Jews and Judaism in their respective communities, of greater and more efficient service to our co-religionists and humanity in general.

It is important to notice that the greatest number of such thrilling events have been reported within the past few weeks, at the very close of the lodge season, in the very midst of the economic depression, on the very verge of the summer vacation, when there is usually a seasonal let-down in all fraternal bodies.

B'nai B'rith is proving more and more every year its eternal youth and its eternal appeal to Jews of all opinions and inclinations.

One of the best records in the country—a record which shines as an example to B'nai B'rith lodges everywhere—is that made by Oklahoma Lodge No. 539, at Oklahoma City, Okla. When Brother Louis Cohen, of Ft. Smith, Ark., was elevated to the first vice-presidency of District No. 7 at its recent annual convention, he also assumed the responsibility for membership activities in his District. Filled with a determination to exert himself actively in the functioning of his important committee, he created a membership committee with representatives in all communities in his District. His own attention immediately turned to Oklahoma City, and he besought the co-operation of the National Membership Bureau. A list of prospects was furnished, and immediately the Bureau sent B'nai B'rith literature, thus preparing the way for the activities of Brother Cohen.

In company with Brothers I. J. Friedman, of Ft. Smith, and Tony Miller, of Muskogee, Brother Cohen



assisted in a two-day membership drive at Oklahoma City, and the result exceeded all expectations. In a period of 48 hours, 53 new members were obtained for this lodge.

This demonstration of the value of planned activity and enthusiastic effort may well be considered by many lodges throughout the country, where thousands upon thousands of our co-religionists would be more than happy to affiliate with the great work of the Order were the opportunity but brought immediately and pressingly to their attention.

Nearly 250 men—the largest class in its entire history—were inducted into Denver Lodge No. 171. The class was dedicated to past presidents of Denver Lodge. Under the direction of Brother Ben Solomon and Denver Lodge's splendid degree team, the ceremony was an event of the Jewish community. The initiation was held in the beautiful B'nai B'rith-I. Rude Community Building. Colorado Springs Lodge and its candidates were guests of the occasion, during which Brother Leopold Weil was presented with a "Fifty-Year Testimonial Award" by Brother Arthur Friedman, past president of District No. 2.

Kansas City (Mo.) Lodge No. 184, entering with zeal into the general membership campaign of District No. 2, recently initiated 53 new members and reinstated 65 old ones. Since B'nai B'rith philosophy conceives of one reinstatement being worth two new memberships, Kansas City Lodge has performed nobly.

Charles Kline, of Allentown, Pa., who was elected president of District No. 3 this month at the conven-

tion in Atlantic City, was honored last month by Allentown Lodge No. 916, when a class of one hundred candidates, known as the Charles Kline class, was initiated. Brother Kline himself and Brother Julius Rapoport conducted the initiatory work. Brother Kline then delivered a brief talk to the class, exhorting the members thereof to be true to the faith and loyal to their country and to the Order. Judge Joseph L. Kun, of Philadelphia, delivered the principal address, explaining the works of B'nai B'rith.

The magnificent meeting, during which the four Philadelphia lodges initiated 260 men in honor of Brother Joseph W. Salus, was reported in the June issue of the B'NAI B'RITH MAGAZINE. A photograph taken at this important event is reproduced on this page.

These are only a few of the more outstanding accomplishments of the local lodges during April and May. If such be their spirit at the end of the lodge season, everyone will look forward with a great deal of anticipation to their activities at the opening of the new year next autumn!

A NEW course, "Religion and the Social Life," will be given by the B'nai B'rith Hillel Foundation at the University of Illinois. It will carry University credit, and will be an analysis of social institutions in so far as they are affected by religious concepts. It will include marriage, divorce, sex standards, religious education, philanthropy, crime and punishment, and other concepts. Dr. A. L. Sachar, Director of the Foundation, who is in charge of the other Hillel courses, will also lead this one.

## District No. 2 Holds 79th Convention at West Baden



IMON HELLER, of Denver, was elected president of District Grand Lodge No. 2 at its 79th annual convention, held at West Baden, Ind., June 7, 8 and 9.

Brother Heller succeeds Leonard H. Freiberg, Cincinnati, who was elected secretary, an office he had held for many years prior to his elevation to the presidency. Samuel Goldstein, Lorain, O., was named first vice-president; Joseph Cohen, Kansas City, Kan., second vice-president; while William Ornstein, Cincinnati, was re-elected treasurer.

Unfortunately, illness prevented Brother Ornstein from attending the convention. As a tribute to him on his eightieth birthday, a beautiful testimonial resolution in artistic book form, written by President Alfred M. Cohen and illustrated by an artist, was read before the convention by President Cohen, and then sent to Brother Ornstein.

President Cohen, in his greetings, spoke briefly on the universality of the Order, which he termed "more active today than ever before in its history of nearly four-score years and ten."

The entire convention was characterized by a seriousness of purpose which spoke well for the delegates, all of whom realized their responsibility in these times of national and international economic distress. This convention was the first ever held by District No. 2 in a place where no local B'nai B'rith lodge exists.

The reports on the institutions to which B'nai B'rith is a contributor all showed unusual economic distress, due to general conditions. The entire situation was touched upon by Brother Louis Borinstein, chairman of the Wider Scope Commission.

"The worse that general conditions are," he said, "the more work there is for B'nai B'rith. Jews always suffer more than other people during periods of financial depression."

He then proposed that since the five-year campaign of Wider Scope will end this year, a new method be used to raise funds in the future. He asked District No. 2 to sponsor a campaign for \$60,000. Since the District has approximately 12,000 members, this sum would average five dollars per member, and each lodge would be assigned a local quota equal to five dollars per member. A resolution to this effect was passed.

Brother Borinstein pointed out that if the membership of the entire country—about 50,000—would raise a similar amount, the resulting sum of

\$250,000 would be sufficient to carry on the very important Wider Scope work, and enable those in charge of these activities to plan intelligently in advance.

Brother Heller's District membership report showed that approximately eight hundred new members had been acquired in the spring campaign.

Brother Freiberg, in his presidential address, sounded a note of warning to all the institutions supported by the District.

"In the not distant future," he stated, "we may be required to put on notice all the institutions we have favored that they must expect us to specialize as they are doing. After all, our District is itself a philanthropic body with as broad and certainly as worthy a field as any who enjoy our support. The transition

should be gradual, but I believe it is bound to come in all cases with perhaps the exception of the Cleveland Orphan Home. When it does, we shall have more money for the Hillel Foundations, the A. Z. A., social service, casual relief, and all those other things which B'nai B'rith alone does and can do."

On Sunday night, June 7, a Hillel graduate degree team from East Chicago, Ind., initiated four candidates. Afterwards, Brother Sidney G. Kuswurm, Dayton, member of the Executive Committee of the Order, read a two-hour report of the work done by that body.

A brilliant banquet on the following night was the climax of the convention. Rabbi Solomon B. Freehof, Chicago, delivered an address on "The Five Religious Geniuses of the World."

## District No. 3 Establishes Jewish Arbitration Bureaus



HE establishment of a Bureau of Jewish Arbitration in every community where there is a B'nai B'rith lodge was the subject of one of the important resolutions passed at the Twelfth Annual Convention of District Grand Lodge No. 3 at Atlantic City on June 7, 8, and 9.

Other activities which were approved by the convention were: a series of elimination contests to discover the most talented musician among Jewish boys and girls in their respective communities; the formation of luncheon clubs in every B'nai B'rith community; the organization of Americanization committees in every lodge in the District to cooperate with the National Bureau for Americanization; the organization of radio programs on Jewish questions for the promotion of educational and cultural activities; a special committee for the raising of funds for the Wider Scope; and the establishment of an A. Z. A. chapter in every lodge in the District.

After Brother Abraham Berkowitz, past president of the District, eloquently described the success of the Anti-Defamation League, the Convention voted in favor of attempting a Wider Scope campaign to collect an amount equal to five dollars per

member, an action similar to the one taken by District No. 2.

Dr. I. M. Rubinow, Secretary of the Order, reported on the Jewish situation in Mexico, declaring that conditions for the Jews there are gradually improving since the great Jewish protest, led by B'nai B'rith, a month ago.

A note of optimism was sounded in the address of Brother A. L. Wolk, retiring president of the District, when he stated that "in spite of the depression we have passed through one of the most critical periods in history safely and with great promise for the future." He announced that charters for new lodges had been granted to groups at Westchester, Elizabeth, Union, and Hoboken.

Charles Kline, Allentown, Pa., was elected president of the District; William Unterman, Newark, N. J., first vice-president; Judge Leopold C. Glass, Philadelphia, second vice-president; Frank R. S. Kaplan, Pittsburgh, third vice-president; Joseph Herbach, Philadelphia, secretary; and Dr. William B. Pollack, Passaic, N. J., treasurer.

Rabbi Louis Wolsey, Philadelphia, was principal speaker at the convention banquet. Mayor Harry Bacharach of Atlantic City opened the convention with greetings. Judge Joseph L. Kun spoke in behalf of the Wider Scope activities.

# Pacific Coast Grand Lodges Hold Annual Conclaves

By SOL SILVERMAN



THE 68th annual convention of District Grand Lodge No. 4, and the ninth annual conclave of the Women's Grand Lodge, were held at Stockton, Cal., last month.

The delegates manifested a mood for serious business. They knew of the crisis that was a challenge not to the physical existence of the Order, but more than that, to the continuation of the Wider Scope activities, which so profoundly touch American Jewish destiny.

In the President's message, Rabbi Samuel Koch urged, among other things, that the Grand Lodge line officers base their leadership on closer contacts with the subordinate lodges of the District prior to their elevation to the office of president, and that the subordinate lodges work in greater unity.

The literary gem of the convention was the address of Rabbi Jacob Weinstein, of Temple Sherith Israel, San Francisco, who spoke on "Prejudice." In every age and country, he said, the Jew has been marked out for prejudice and persecution because of his difference. In this tragic plight, Rabbi Weinstein suggested, it was the function of B'nai B'rith to make the Jew feel that his difference was worth while, by transmuting the negative into positive forces, by giving the Jew an inner validity and value.

One event of the convention which relieved the tension of the serious deliberation was the five-minute speaking contest on "The Value of B'nai B'rith to Jewry." Eight speakers participated, and Walter Mayer, San Francisco, Brother Shenker of Portland, and Brother Maupet of Los Angeles emerged as winners in the order named.

The Harry L. Cohen plan, introduced at last year's convention, was again shelved until next year, during which time it will be studied. This plan seeks to have B'nai B'rith influence the support of all worthy synagogues by a national fund, made up of contributions from Reform, Orthodox, and Conservative Jews.

Edgar C. Levey, commissioner for B'nai B'rith Hillel Foundations in District No. 4, in his report, indicated that the present problem is not to increase the Foundations, but to resist the increase. He pointed out there was tremendous internal growth in the Foundations.

Judge I. M. Golden, for fifteen years Pacific Coast Chairman of the Anti-Defamation League, explained that

the present economic boycott, now confronting American Jewry for the first time, is differentiated from social discriminations in that it touches the very staff of life. The fight will be carried to the forum of public opinion, he said.

A report on the religious correspondence school conducted by the District showed that 150 children are reached. The delegates unanimously voted that this constructive method of Jewish education be continued.

Sig Lipman, of Los Angeles, was elected president of the District; Jack Findling, Salt Lake City, first vice-president; Monroe Friedman, Oakland, second vice-president; Edward Zeisler, secretary; and Harry K. Wolff, treasurer.

**A**LTHOUGH Red River Valley Lodge No. 966, Grand Forks, N. D., is far from the large Jewish centers of the country, it is carrying on its B'nai B'rith work in admirable fashion. Annually it sponsors a prize essay contest at the University of North Dakota, awarding a cash prize of \$25 for the best paper dealing with contributions which the Jews have made to civilization, either individually or as a group.

This year, George W. Feinstein, freshman, was declared winner of the contest, according to an announcement made by Prof. James E. Cox, chairman of the committee in charge of the event. The winning paper was entitled "A Benefactor of Mankind," and told of the life and works of Nathan Straus. Mr. Feinstein was a guest at the following B'nai B'rith meeting, where he read his essay before the lodge.

"Hebrew Prophecy," by E. Wiley Hayter, "Jesus and the Jew," by Rose Gottlieb, "The Contribution of the Jew to Progress in the United States," by Louis E. Cowan, and "The Jew in Civilization," by Harry E. Berg, were other entries in the contest. Dr. I. S. Corn and William Schrier were other members of the committee with Prof. Cox.

**R**ABBI LEE J. LEVENGER, Director of the B'nai B'rith Hillel Foundation at Ohio State University, who is traveling in Europe and Palestine during a leave of absence from his duties, was greatly impressed at a meeting of Jerusalem Lodge he attended recently.

"We have now finished our tour of the Mediterranean," he wrote in a letter to President Alfred M. Cohen,

"and are about to see Egypt, after which we return to Palestine for a month of intensive study of the land and its problems. As our ship stopped at Haifa for three days, we have already spent that much time in Jerusalem, and I attended a B'nai B'rith meeting there on May 9."

"It was thrilling to me to witness this meeting, conducted very ably in Hebrew, with a brilliant address on the Jews of Iraq. The leaders of the Jewish community were there; in fact, I have seldom seen as representative a group in any meeting or convention of fifty persons in the United States. Dr. Yellin, Professors Klausner and Sloutzsch, and a number of outstanding men were active in the meeting. Their reception of me was cordial to the extreme."

**B**ROTHER RALPH H. KORN, of Jordan Lodge No. 15, New York City, is the author of "Building the Amateur Opera Company," a volume which has been endorsed by a long list of notables in the musical world as well as by all prominent musical organizations.

**T**HIS final meeting of the season of Camden (N. J.) Lodge No. 915 attracted the largest attendance of any regular meeting in the history of the lodge. Mr. Nahum Liphshitz, executive of the Palestine Manufacturers' Association and prominent publisher of Jerusalem, delivered an interesting talk on the economic and industrial conditions in his country. Motion pictures taken in Palestine were shown.

B'nai B'rith prizes of twenty-five dollars in gold were again awarded by the lodge to leading members of the graduating class of the Camden High School. These awards have been made annually for the past ten years.

**A**LL business houses and shops in Frankfort, Ky., were closed from two to three o'clock one afternoon recently for the funeral of Brother Isadore Davis, one of Frankfort's leading citizens and clothing store merchants for more than half a century. He was 81 years old.

Brother Davis was a member of B'nai B'rith for nearly sixty years. For more than thirty years he belonged to the Rockdale Avenue Temple, of Cincinnati; he was a Mason for 55 years; he was also an Elk and an Odd Fellow. He was a member of Lexington (Ky.) Lodge No. 289, B'nai B'rith.

**MISSOURI LODGE** No. 22 recently celebrated the thirtieth anniversary of service of Brother Harry Simon, who is still to be found in the front ranks of every drive and every undertaking of the Order. Brother Joe Stampfer ably presided at this celebration. A number of the members spoke, and Brother Judge A. B. Frey, past president of District No. 2, presented Brother Simon with a memorah on behalf of the lodge. Brother Simon responded in his usual able manner and stated that his services in behalf of B'nai B'rith gave him abundant pleasure, and that he felt that he had received more than he had given. The lodge declared itself proud of Brother Simon's accomplishments.

**FIVE** members of Ararat Lodge No. 13, Hartford, Conn., who have been members of the Order for fifty years or more, were honored with testimonials at a recent meeting of the lodge. Their names and length of membership follow: Moses Fox, 55 years; Simon Kashman, 55 years; Isaac Kashman, 52 years; Benjamin Katzenstein, 50 years; and Charles Lenhoff, 50 years. Ararat Lodge was founded in 1851.

**THE** B'nai B'rith Home for Children at Fairview, Erie County, Pa., has lost its "Boy Rabbi." He is Lester Ronay, 16, and he graduated with honors last month from the Home. He will enter the University of Chicago in the autumn. He was prominent in many school activities, and was class speaker at commencement exercises.

Lester has long wanted to study for the rabbinate. During his years at the B'nai B'rith Children's Home he conducted the Friday night services as well as the special holiday rites, and he delivered the sermons at those solemn occasions. He taught the lower grades at the Home in Bible and Hebrew history.

He will make his entrance at the University of Chicago through the assistance of Rabbi Louis L. Mann, and following completion of his studies there, will continue at the Hebrew Union College. Lester was a protege of Isador Sobel, president of the Board of Governors.

**THE** First Annual Conference of the B'nai B'rith Council of West Virginia was held in Huntington, May 31. Rabbi Henry Kagan, Director of the B'nai B'rith Hillel Foundation at the University of West Virginia; Dr. I. I. Hirschman, president of the Council; A. L. Wolk, president of District No. 3; and Richard E. Gutstadt, Director of the National Membership Bureau, had prominent parts in the conference; the latter three delivered principal addresses. Dr.

I. I. Hirschman, president; Samuel Stein, first vice-president; Rabbi A. Goldberg, second vice-president; Simon Goodman, treasurer; and Albert Schlossberg, secretary, were all re-elected.

**SINCE** Topeka, Kan., is without a rabbi at present, Topeka Lodge No. 698 sponsors Friday night services every other week, with one of the members officiating at services, and another delivering the sermon.

The lodge's membership campaign resulted in five new members and the reinstatement of eleven old ones.

A picture panel is being made up with pictures of all past presidents of the lodge.

Leonard H. Freiberg, president of District No. 2, his wife, and Maurice Friedberg, Kansas City, State Deputy, and Arthur Schlessinger, Missouri State Deputy, were entertained recently with a dinner, followed by an initiation, during the course of which Brother Freiberg addressed the lodge.

## CUTTING IT SHORT

Delegates to the District No. 4 Convention at Stockton, Cal., and officers of all Southern California lodges were guests recently of Los Angeles Lodge No. 487.

B'nai B'rith Sabbath was observed in Oakland, Cal., under the auspices of a joint committee for Oakland Lodge No. 252 and Congregation Beth Abraham.

Members of the leading clubs of Washington, D. C., were guests at a special meeting of Argo Lodge No. 413, at which Dr. Abram Simon spoke on "The Passion Play and Fair Play."

A round table discussion on two important communications from

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President Alfred M. Cohen on the Jewish situation in Mexico and its effect upon the program of B'nai B'rith was held recently by Gate City Lodge No. 144, Atlanta, Ga. Brother Harry Wengrow was in charge.

Eight candidates were initiated into Mahoning Lodge No. 339, Youngstown, O.

A class of 25 candidates was initiated into Zion Lodge No. 62, Columbus, O.

A motion picture, "Out of Doors in Canada," was shown at a recent meeting of Mount Royal Lodge No. 729, Montreal, Can.

Adolf Kraus, Lodge No. 72, Chicago, and its auxiliary, celebrated "Fathers and Sons Night" recently.

Rabbi Charles Latz, of Canton, O., delivered an impressive address at the annual memorial services held by Toledo (O.) Lodge No. 183.

Peretz Hirschbein, distinguished Yiddish playwright, gave one of his interpretations before a recent meeting of Los Angeles Lodge No. 487.

Brothers Charles Aarons and Harry Meissner were guests of honor at a mixer and smoker held recently by Gilead Lodge No. 41, Milwaukee.

Officers and past presidents of Herzl Lodge No. 608, Houston, Tex., were pallbearers at the funeral of David Harris, 35, a past president of that lodge. The B'nai B'rith ritual was used at the burial.

Thirty-eight candidates have been initiated by Mamre Lodge No. 824, South Bend, Ind.

Rabbi Samuel S. Mayerberg and Leonard H. Freiberg, president of District No. 2, were chief speakers at "The Greatest Open Meeting of the Year" of Kansas City Lodge No. 184, when a "Rabbi Mayerberg Class" was initiated.

Dr. I. Rosengarten, publisher of the *Jewish Forum*, explained the proposed calendar changes at a recent meeting of Henry Jones-Lebanon Lodge No. 79, New York City.

A charter was presented to a new A. Z. A. chapter sponsored by Manhattan - Washington Lodge No. 19, New York City, at a recent meeting of the lodge.

With Brother Abe Feldman, vice-president of Gate City Lodge No. 144, Atlanta, Ga., as chairman of the membership committee, 35 applications for membership were received by the lodge within one week.

Argo Lodge No. 413, Washington, D. C., initiated 30 members recently.

**BROTHER** A. H. FRANKEL, vice-president of Huntington (W. Va.) Lodge No. 795, was a candidate for the Board of Education of his city, and received the largest number of votes cast.

# HUMORESQUE

## Miracles Don't Happen

JAKE meant well, but he talked too much. In fact, his loquacity was so pronounced that even Ben, one of his best friends, began to avoid him. But one day Jake met Ben on the street, and in spite of the latter's efforts to break away, he was detained for nearly half an hour. Jake's words rushed forth as though they had no end, and Ben despairingly waited the opportunity of interrupting.

Finally Jake paused for breath.

"Do you know," Ben quickly broke in, "in the days of the Old Testament it was considered a miracle for an ass to speak—"

"Yes, yes, go on," Jake urged, interested in spite of himself.

"Well," Ben continued, "today nothing short of a miracle will keep one quiet."

## It Made a Difference

**H**OTEL PAGE: "Telegram for Mr. Yassalofiansky! Mr. Yassalofiansky! Mr. Yassalofiansky!"

**Man in Lobby:** "What initial, please?"

## Unmistakable

**B**ERL: "I see you have your watch. I thought it was stolen from you."

**Shmerl:** "So it was. But the thief took it to a pawnshop where they recognized it as my watch. That's how I got it back."

## Bon Voyage!

**N**EIGHBOR: "What are all those preparations going on in your house, Mose?"

**Mose (proudly):** "My daughter is getting ready to sail for Germany to finish her musical education."

**Neighbor:** "That's fine! Be sure she doesn't miss her boat!"

## The Machine Age

**M**ENDEL, age six, was entertaining his teacher at a luncheon at his mother's home. The conversation turned to birds in general, and to Mendel's pet canary in particular.

"It doesn't sing any more," said Mendel's mother.

"I wonder what the cause can be?"

The teacher vouchsafed one or two answers, but before any solution

**T**HE heat may come, and the heat may go, but this page seems to go on forever. The answer is easy: everybody likes good stories—good laughs—without a tear behind them. Send in the best Jewish stories you know—new ones, of course—and win yourself a book. New books are the rewards for all whose jokes are accepted. Winners this month are: Miss L. L. Becker, Dayton, Ohio; Oscar Leonard, Washington, D. C.; Mrs. S. H. Vactor, Cleveland, Ohio; and Mrs. Boris Brutskus, Berlin, Germany.

was arrived at, Mendel answered thoughtfully.

"I guess," he said, "it's battery is run down."

## Finding Out

**M**R. ABELSON," asked the judge, "how old are you?"

"Er—uh—thirty . . . thirty-nine."

"But I must know exactly," answered the judge. "Suppose you tell me how old you were forty years ago."

## Her Assets

**J**ACOB came home one evening and jubilantly announced to his family that he was going to marry Leah.

"But she has sloping eyes and no taste!" cried his mother.

"She has bad manners!" exclaimed his sister.

"She hasn't a cent!" declared his brother.

"She paints and powders too much!" observed his father.

"Ah!" answered Jacob, "but she has one big advantage."

"What's that?" they all demanded.

"She has no relatives," answered Jacob pointedly.

## A Real Depression

**T**EVY met Lifshutz on the street one day, and stopped to discuss the inevitable subject of business.

"And how is business, Lifshutz?" inquired Levy.

"Business," answered Lifshutz, "goes from bad to worse. Now even the customers who never pay aren't buying any more."

## Nor Walk a Mile, Either

**A**T a society ball in Paris a beautiful young woman of the Bible type, the daughter of a well-known Jewish banker, was sitting at the elaborate bar, drinking wine. Three anti-Semites came up.

"Rebecca!" they cried with a sneer, "Champagne!"

The young Jewess looked at them coldly and replied:

"Gentlemen, you are mistaken. Rebecca did not give champagne to the camels—it was only water."

## A Man Must Rest, Too

**D**URING the Passover holidays, a rich merchant brought home with him from the synagogue a young stranger. At the Seder table, the host asked his guest what his profession was, but the young man's mumbled answer was lost in the noise.

During the Seder the young people arranged to steal the *afikanem*. They turned to the young guest.

"Will you help us steal the *afikanem*?" they asked politely.

"No, thanks," he replied, smiling. "During the holidays I usually rest up."

## Mother, Mother!

**J**OSSELE, where is your mother?" "She's gone for two hours to speak to the neighbor for five minutes."

## It Must be Insomnia

**T**HE child refuses to go to sleep," said the maid in a discouraged voice.

"Tell her," said the mother, "that I will be in in a moment to sing her something."

"No use, Mrs. Braunstein," answered the maid. "I've already threatened her with that."

## That's Personal

**M**RS. GOLDMAN was so nervous one evening when her husband failed to appear for dinner on time that she picked up her telephone and demanded:

"My husband, please!"

"What number do you want?" asked the telephone operator.

"The third," answered Mrs. Goldman in surprise, "but what business is that of yours?"